



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

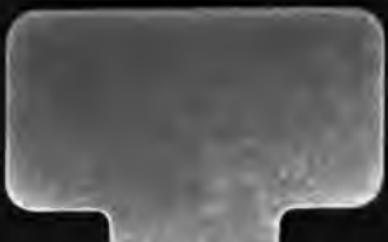
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

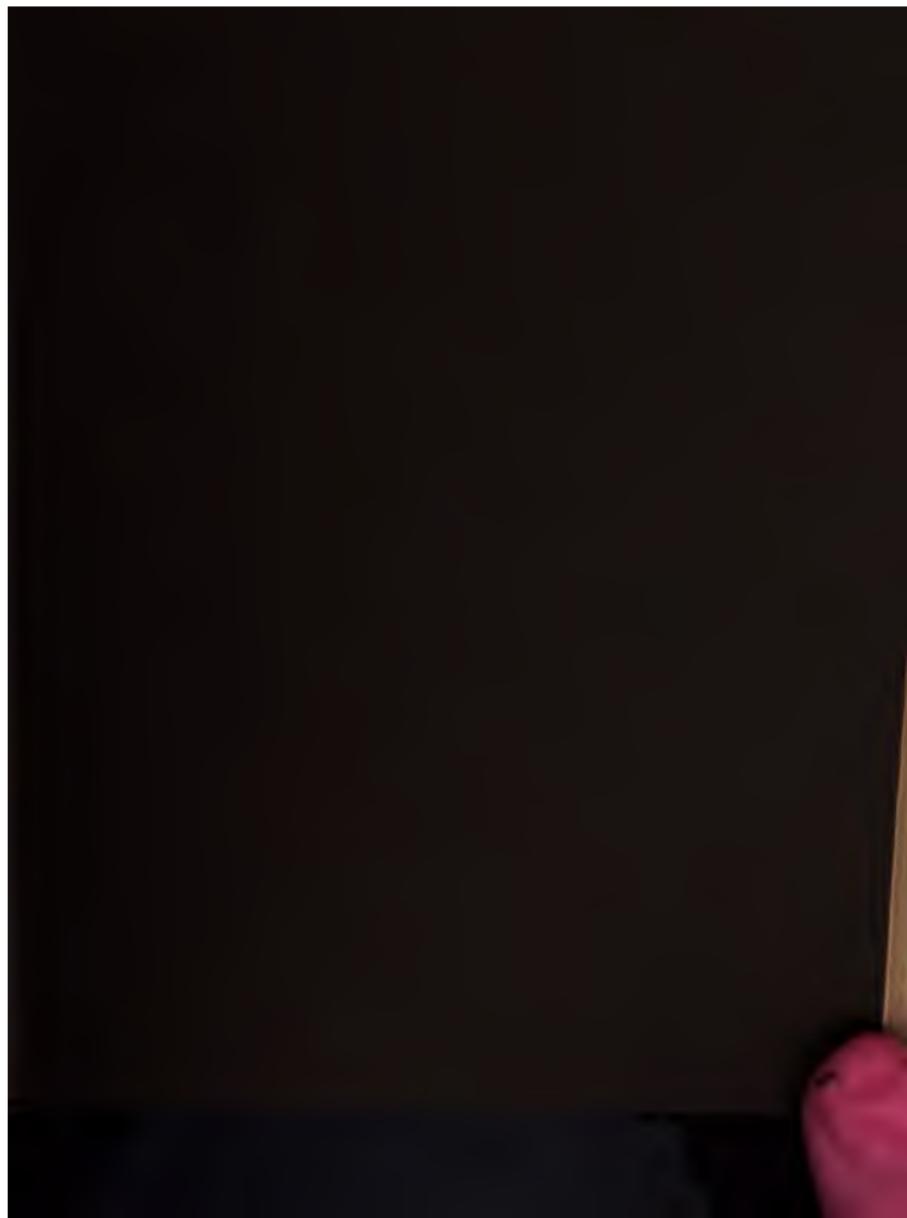
We also ask that you:

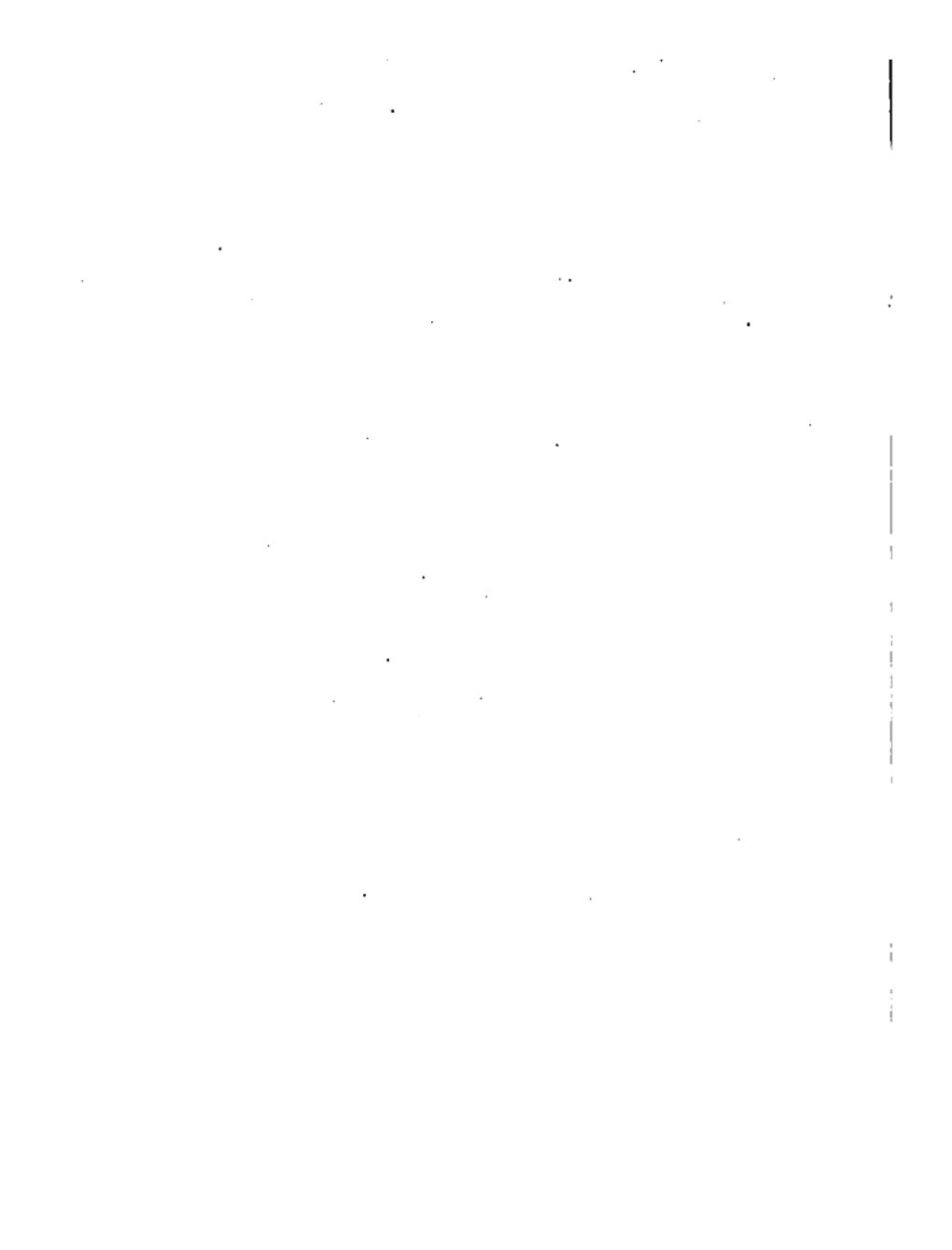
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>







**SIMPLE MEDITATIONS FOR
YOUNG PERSONS
ADVENT TO WHITSUNTIDE**

*SIMPLE MEDITATIONS FOR
YOUNG PERSONS*

**Part I.—ADVENT TO WHITSUNTIDE
Part II.—WHITSUNTIDE TO ADVENT**

SIMPLE MEDITATIONS FOR YOUNG PERSONS

*ARRANGED FOR USE ACCORDING TO THE
CHURCH'S SEASONS*

BY

H. M. WYLDE

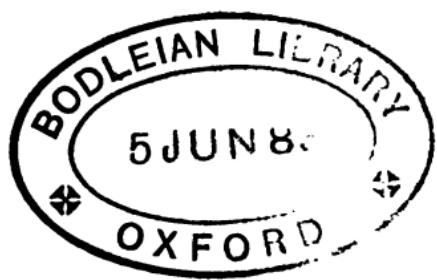
EDITED BY THE
REV. WALTER HOOK
RECTOR OF PORLOCK

ADVENT TO WHITSUNTIDE

RIVINGTONS
WATERLOO PLACE, LONDON

MDCCCLXXXIII

138 . i . 744



P R E F A C E.

SO many Manuals of Devotion and Meditation are now in existence, that in adding one more to the number a few words of explanation seem to be necessary.

This book has been written by one, of whose heart the earnest desire was, to give herself up entirely to the service of GOD, and to join in the active and religious life of a sisterhood. From carrying out her intention she was incapacitated by ill-health.

On the bed of sickness, and on the couch of the invalid, she found, and thanks GOD in having found, the intense and ever-increasing comfort of meditation ; and she has longed to impart to others the fruits of that experience which has been so blessed to her.

Yet it would have seemed to have been a work of supererogation to write another book when so many, under various circumstances, have been given to us by Fathers of the Church

and saintly persons from the time of St. Augustine to the present day.

The duty, or rather it may be called the comforting exercise of meditation, has been enjoined by all who have felt and who have written with regard to the spiritual life. Instructions, too, are frequent, and though all may not be able to follow everything that St. Francis de Sales and others have urged, still the suggestions with regard to the preparation for meditation must be of great use, and little can be to them added.

But all these meditations and instructions seem to be intended for persons who are full-grown in CHRIST. With regard to them, habits, as St. Chrysostom says, and as we all feel, must be formed. That such can be formed in youth more readily than in riper years is a fact which nature and common sense tell us. The branch can be trained up against the wall when it is young and tender, but cannot so easily be bent when the wood has become old.

Here the writer of this book found her opportunity.

To help in forming in the young mind a habit of meditation this work has been prepared, and as nothing of the kind, as far as we know, has

hitherto been published, it may be regarded as supplying a want. It has been framed on the principle of meditations which have been given in previous treatises, but is new in its working and details, and will, I am sure, be of very great use to young people.

The work is presented as an offering of thanksgiving by one who has learned by experience that the chastening Hand of the LORD is not always grievous, but that out of what may seem at first bitter, sweetness will come. If the result of the prayerful thoughts on the sickbed may prove of use to others, I am assured that the author of these Meditations will be not only content, but will be thankful to Him Who has enabled her to bear affliction, and has given her grace and power to do something for others, especially for the "lambs" in the fold of CHRIST JESUS our LORD,

WALTER HOOK.

Perlock, June 1883.

*When there are more Weeks after Epiphany
the Meditations for the extra Weeks after
Trinity may be used.*

A FEW RULES ABOUT MEDITATION.

1. **R**EAD the passage upon which you desire to meditate before going to bed, so that when you awake in the morning it may be in your memory.
2. Have a fixed time for meditation, say ten minutes, and be careful to keep to this.
3. Say your usual morning prayers first.
4. Stand in some accustomed place for prayer in your room, and read the meditation as given you for the day.
5. Then kneel down and ask GOD to fill you with His HOLY SPIRIT, that you may be able to hear His Voice (as you ponder over the words before you), telling you what He intends you to learn from them.
6. Shut up the book and hold communion with GOD, that is, talk with GOD about the subject of your meditation.

A

7. Do not be impatient because no good thoughts seem to come, but wait simply upon GOD, and try to shut out all other thoughts from your mind.

8. Then recollect the particular grace you wish to have for that day, and ask GOD to help you to attain to it.

9. After having said the little prayer at the end of the meditation, remain still for a minute or two before rising from your knees.

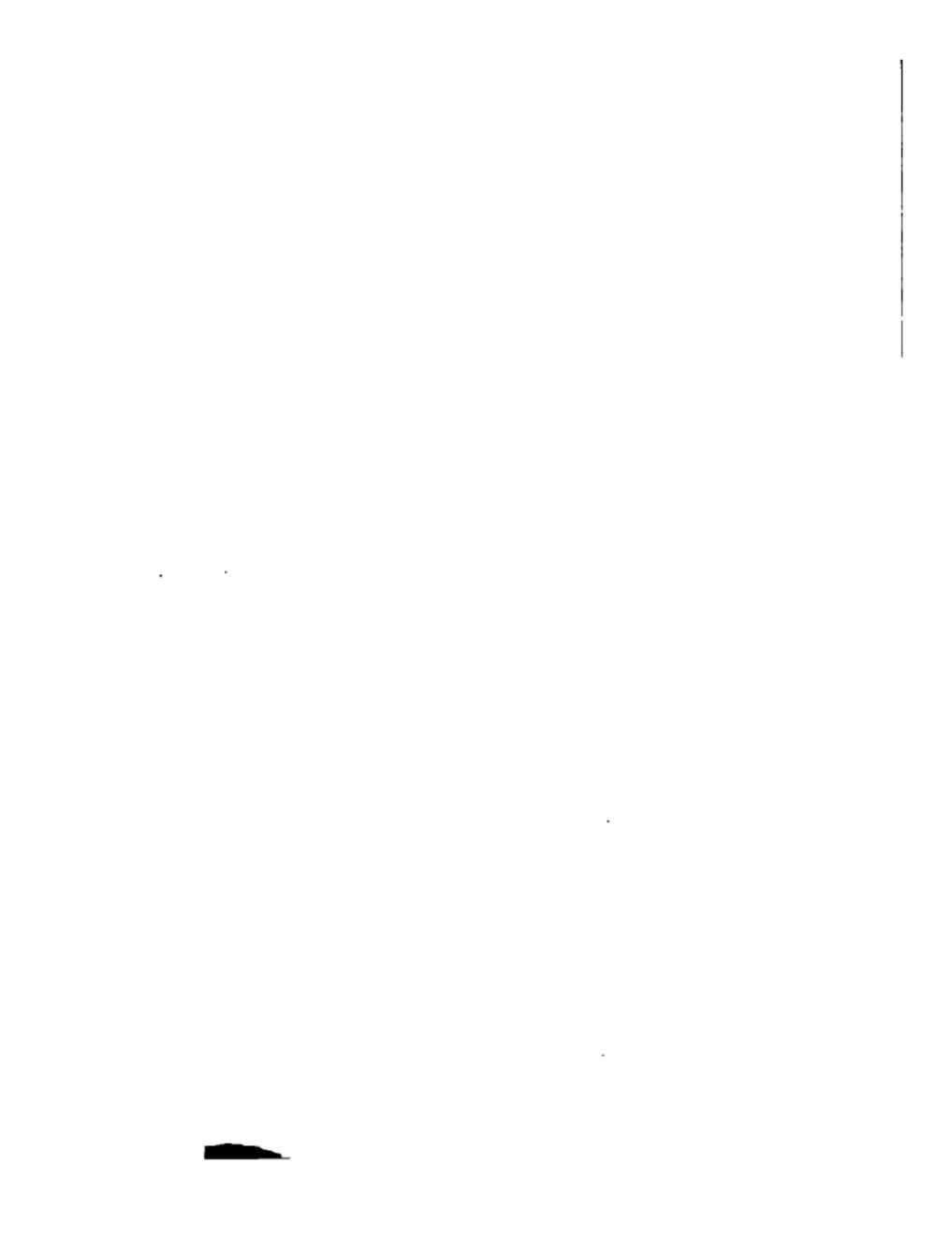
10. In order that your meditation may be profitable, you must try and attain to a habit of recalling to your mind during the day the particular grace you have asked GOD to give, or the sin you have asked to be able to resist.

11. Try and look upon these moments given to communion with your GOD as the sweetest moments in the day, and by degrees, GOD helping you, you will love them more and more, because they will not only help to strengthen you for the little daily trials of your life, but you will learn to love our LORD as your best Friend, because you will speak to Him, and He will never fail to listen to you.

12. Meditation is of no use unless you try to realize that you are really speaking to GOD.

Who is your FATHER, to His SON, Who has given His life for you, and to His HOLY SPIRIT, Who enables you to profit by it, by inspiring you with the power of fixing your thoughts upon the subject. You must believe that you are speaking direct to our LORD, and not to some unapproachable Being, as much so as if you were speaking to your dearest friend on earth, and listening for the reply to your words; but you must commune with GOD with the greatest reverence, and your heart should be filled with gratitude that He permits you thus to speak to Him.

13. If you do not understand the directions given, ask your parish priest to help you, and do not give up meditating because at first it seems difficult.



ADVENT SUNDAY.

MEDITATION I.

"The day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light."

PRELUDE.

WHAT day? The day upon which I shall rise with my new, my glorified body, and be caught up in the air to meet my LORD, when He will judge me for every unrepented sin I have committed, and for everything that I have omitted to do that He has commanded.

Point 1. The works of darkness. That means everything that I say, do, or think that I should be ashamed to own when I meet my LORD.

Point 2. The armour of light. That is, the gift of the HOLY SPIRIT, the many opportunities that GOD has given me, by His Sacraments, of shielding my soul against the weapons of sin. And it is the armour or protection from sin that GOD gives me when I put myself in His Presence by prayer.

RESOLUTION.

I DESIRE this day to think very much about my LORD'S Second Coming, so that I may be watchful lest I should say, do, or think anything that would grieve Him, and especially I desire not to say any frivolous or irreverent words.

PRAYER.

I HUMBLY ask Thee, my GOD, to give me grace sufficient for the day, that I may be able to resist Satan's temptations, and that I may show my love for Thee by being careful about my words, so that I may not say anything that will grieve Thee. I ask this for my LORD JESUS CHRIST'S sake. Amen.

ADVENT.

MEDITATION II.

"He that receiveth whomsoever I send, receiveth Me."

PRELUDE.

CHRIST sent St. John the Baptist as His forerunner, to prepare the way for His Coming. He warned the multitudes at Jordan, and he spent a life of hardness and endurance in the wilderness, in order that he might the better be able to exhort people to be watchful and ready for CHRIST'S Coming.

Point 1. How was St. John received? Very much the same as CHRIST'S messengers are received now. Some persons heeded his preaching, and many did not listen. Some ridiculed him, and complained of his method of preaching, others doubted his authority. Just as schismatics in the present day doubt the power that GOD gives to His Church.

Point 2. CHRIST says, if I receive His messengers I shall receive Himself. He first sent prophets and apostles, now He sends me His ordained priests, to teach me, and to preach His Word to me. If I do not listen to their teaching, nor try to profit by it, I am refusing the messengers GOD has sent to me.

RESOLUTION.

I DESIRE never to complain of what I hear preached in Church, or to ridicule or make light of any one's manner of preaching. I also desire never to murmur because the service is not said just in the way that I like best, but to try and accept it as GOD's Word through His Church to me, and to be thankful for whatever privileges GOD has been pleased to give me.

PRAYER.

I PRAY Thee, my heavenly FATHER, to help me to speak with reverence of those whom Thou hast appointed to teach and preach Thy

Word ; and grant to me humility, that I may apply what I hear to my own soul. For JESUS CHRIST'S sake. Amen.

MEDITATION III.

" True and righteous are Thy judgments."

PRELUDE.

GOD is perfect Truth and perfect Justice. He cannot err ; therefore, when we appear before Him as our Judge, He will be quite sure to treat us justly. How different from the judgment we meet with from our fellow-creatures, who so often misunderstand us, and judge us very harshly !

Point 1. Sometimes evil seems to prosper and wicked men seem to do good deeds, and the world says, "GOD will not punish for this, because He is too full of love to allow them to go on in this way, and then when the Judgment comes, to punish them and cast them from Him." But perfect love cannot be separate from perfect justice, and at CHRIST'S Second Coming He will judge with perfect justice. We may not judge each other, because we are imperfect, and our judgment would not be "true and righteous."

Point 2. How often I have been wrongly

judged because my motives have been misunderstood. I have intended to be pure and upright in my actions, and a wrong meaning has been put upon them. GOD will not judge me thus, because He knows exactly why I did or said that for which I have been unjustly accused.

RESOLUTION.

I WILL try and never say anything which may be a slur upon any one's character, or impute wrong motives to their actions; and I will try and be charitable in my thoughts of others, for GOD says, "Who art thou that judgest another?"

PRAYER.

I PRAY Thee, my heavenly FATHER, to give me grace to be patient with the faults of others, and to persevere in striving to conquer my own. For JESUS CHRIST's sake. Amen.

MEDITATION IV.

"Repent ye, for the Kingdom of Heaven is at hand."

PRELUDE.

THE first thing St. John the Baptist preached was repentance, that was the reason why people did not like his preaching.

They would rather not repent, they liked their

sinful ways because they were easy ways, and gave them no trouble, and they knew that repentance was useless unless they gave up the sins they indulged in. They might be willing to own they were *sins*, but they did not want to give them up.

Point 1. Repentance has two parts—it is acknowledging sin with true sorrow, and it is giving up what is sinful.

Point 2. In order that I may repent and prepare my soul to meet my GOD at the Judgment Day, I must try diligently to find out what are the especial sins I am indulging in, and this can only be done by asking the HOLY SPIRIT'S aid, because repentance is GOD'S gift to us. When I have found out my especial sins, I must try and think of them with great sorrow, because it is these sins that would keep me outside my FATHER's home, and it would grieve my LORD that the lamb for whom He died should not have a place in one of the mansions He has prepared for me. When I have found out my sins, I must be very careful that I do not commit them again.

RESOLUTION.

SO I will resolve to try and find out one sin at a time, and to-day I will try and be very watchful over my actions, that I do not behave uncourteously to any one. And I will try to be

gentle to those whom I do not like, as well as to those whom I love.

PRAYER.

I HUMBLY ask Thee, my FATHER, to give me true repentance, and to help me to know myself as I am known to Thee. I ask this for JESUS CHRIST'S sake. Amen.

MEDITATION V.

"Let your loins be girded about, and your lights burning."

PRELUDE.

WHAT is the clothing with which my loins must be girded in order that I may be ready to meet my LORD? The loins denote strength, and they must be covered with courage and zeal; and that my lights may be burning I must see that my lamps are filled with the oils of purity and faith.

Point 1. Courage is the noble resistance of whatever we know to be wrong. Zeal is the earnest reaching forward to a higher state of life. Purity is sinlessness, or that state of the soul when it is free from unrepented sin; and faith is that firm belief in GOD which enables us to trust Him at all times.

Point 2. As my loins must be girded with

courage and zeal, I must try and not be afraid to own CHRIST before others, and I must not mind showing by my eagerness about holy things that I am zealous for my LORD, and that I want to be more like Him. My lamps must never be forgotten, because GOD says "the lights must be burning," so I must be careful that no little sins make them dim; and I must *trust* in my LORD for strength to resist them.

RESOLUTION.

I DESIRE to be ready when my LORD shall appear; and as He may come at any moment, I will try this day not to be ashamed to do what is right, though others may be against me, but I must remember to try and do it in a meek and gentle spirit.

PRAYER.

I HUMBLY ask Thee, my heavenly FATHER, to give me courage to fight manfully under my LORD's banner, for His sake, Who liveth and reigneth now and ever. Amen.

MEDITATION VI.

"It is appointed unto men once to die."

PRELUDE.

THE death of a good man is merely a "falling asleep." GOD sends one of His

ministering spirits to bear the soul away to its rest in Paradise, and the body, the temple of the HOLY GHOST, is laid in the quiet earth to wait till the trumpet sounds, when it will rise a glorified body to meet its LORD. There is one death and one judgment for us all.

Point 1. There must be a holy fear of death, because it is the end of all our opportunities for growing more like what GOD would have us to be, and if we have not tried all in our power to make a good use of the opportunities He has given us, our hearts may well be filled with fear. There is also a holy fear of meeting our LORD face to face, because of our unworthiness to be in His Presence ; but there is also great joy, for when we fall into our last sleep, we shall never awake to *sin* ; and if we have loved our LORD here, it will be joy indeed to dwell in the light of His Presence.

Point 2. GOD may call me at any moment, or I may be one of those who are spoken of as the "quick," who shall be living still on earth when the last trumpet sounds ; but all I have to consider about this is whether I am living every day ready and prepared for the time when GOD will need me.

RESOLUTION.

I MUST therefore examine myself carefully every night to see if I have done anything

wrong during the day, so that I may ask forgiveness, and tell my LORD I am sorry for having grieved Him, and then I shall not fear to lie down in peace, for His Arms will be around me.

PRAYER.

I ASK Thee, my FATHER, in Thy tender mercy to make me live so that I may not be afraid to die ; and when it shall please Thee to call me, grant that it may be a peaceful and happy falling asleep. For my LORD'S sake, Thy SON JESUS CHRIST. Amen.

MEDITATION VII.

"Behold the Bridegroom cometh."

PRELUDE.

OUR LORD is often spoken of in the Bible as the Bridegroom and His Church as the Bride. The marriage of the Bridegroom, which is the Lamb of GOD, with His Bride will take place when the promise is fulfilled of CHRIST'S Second Coming. His Church will go forth to meet Him, and the union will be for eternity.

Point 1. The Bridegroom expects His Bride to be *adorned* and ready for the holy marriage. There must be the wedding garment and the

jewels befitting a bride, and there must be a joyful looking forward to this union.

Point 2. I am a member of CHRIST's Church, and so He expects me to be prepared with my garment and my jewels, that I may go forth to meet Him, my LORD and Master. What shall be my garment? My LORD loves *humility*, so I will try that that shall be my robe ; and for jewels I must seek for the sapphire, because that is truth ; and chalcedony, for that is purity ; and the emerald, for that is hope ; and the topaz, which will show the joy with which I am looking forward to meet my LORD.

RESOLUTION.

TO-DAY I desire to think about my LORD's lowliness and humble-mindedness. I know that He never spoke proudly when He was a child, but yielded to His parents' wishes in all things. So I hope I shall not show any proud temper to-day if I am asked to do anything I do not like. If I do not at once begin to prepare my wedding garment of humility, my LORD may call me before it is ready.

PRAYER.

I PRAY Thee, my heavenly FATHER, help me this day to check all proud and rebellious thoughts and words, and to give me a

humble and lowly spirit. For my LORD JESUS CHRIST'S sake. Amen.

SECOND SUNDAY IN ADVENT.

MEDITATION VIII.

"This generation shall not pass away till all be fulfilled."

PRELUDE.

GOD does not reckon time as we do—He can bring all things to an end when He will—but He makes Divine laws which we cannot understand. He says, "This generation shall not pass away till all be fulfilled."

All the wonderful prophecies and revelations we read of in the Bible will be made known before the world is brought to its close. He has ordered it all in His own Mind, and we shall not know the exact time of their fulfilment.

Point 1. All the knowledge that it is necessary for us to have is to be found in the Bible. There we can read of wonderful prophecies, some of which have been fulfilled, and some are yet to be fulfilled; and if we read carefully by the aid of the HOLY SPIRIT, we are permitted to understand how every year of our lives something is being fulfilled that we have read about in GOD'S Word. So by this we know that the time is

drawing near when all shall be fulfilled. There is very much still to be accomplished, but GOD can work it all in a moment; this is why He says, "Be ye therefore ready."

Point 2. I know the Bible must be read with great reverence, because it is GOD's Word to me, but I sometimes hear people questioning it as they do any uninspired book, and even making jokes from it. I think they cannot really believe that it is GOD's Word written down by men whom He inspired, for though all the words are not those *uttered* by our LORD, it was He Who put it into the hearts of men what they should write down, and "all Scripture is given for our learning, and is profitable." I love my old story-books, that I have read over and over again till I know every character in them quite well. I like to hear people speak about them because they have interested me. I think I should love my Bible more if I knew it better.

RESOLUTION.

I DESIRE to read my Bible with simple, childlike faith, and I resolve to try and read it more frequently and with greater reverence.

PRAYER.

I HUMBLY ask Thee, my FATHER, to give me wisdom that I may read the Bible with

understanding, and that I may learn from it all that Thou wouldest have me know. For JESUS CHRIST'S sake. Amen.

MEDITATION IX.

"The God of hope fill you with all joy and peace in believing."

PRELUDE.

THE mariner rests when his boat is at anchor; he then has peace, and his heart is glad because he feels safe. Hope is described as the Christian's anchor, because it holds him fast to the Rock, which is CHRIST.

Point 1. We cannot live without hope, it is part of our life. Hope makes us happy, because we are through it looking forward to the good gifts GOD has promised. We must have faith if we wish to have the joy of hope, because unless we *believe* what GOD tells us, we cannot hope that He will keep His promises to us. A hopeful spirit is a happy spirit, it is always looking upwards cheerfully and trustfully. It is one of GOD's best gifts to us.

Point 2. For what may I hope? I may hope for pardon, because though I am sinning every day against GOD, He has promised, if I repent, to forgive me. I may hope for reconciliation

with GOD, if I have confessed my sins, for He has promised that I "shall be reconciled." I may hope for joy and peace if I try to realize my LORD'S Presence in the Holy Eucharist, and receive Him with reverence and holy fear.

RESOLUTION.

TO try this day and be happy and contented under all circumstances, because my anchor is upon the Rock, and it is made fast by the promise that GOD will give me joy and peace.

PRAYER.

I ASK Thee, my GOD, to give me the grace of hope, that I may look forward joyfully to my LORD'S Coming. For His sake. Amen.

MEDITATION X.

"The day of the Lord cometh as a thief in the night."

PRELUDE.

THE day when all the kingdoms of the earth will be brought together, when the graves will be opened and the sea will give up her dead, the day when GOD'S mighty power will be shown to all. All will know Him then ; some will rejoice, and some will be afraid. As a thief that day will come, when men are sleeping, and they will be taken unawares.

Point 1. It is those whose lives are darkened by sin, so that they cannot see the dawn, whom that day will make afraid, and upon whom it will come as a thief in the night, and will steal away all that they call their own. But to those who love to look for CHRIST'S appearing, that day will be the brightest that ever shone, and love in their hearts will cause so great a light that the thief will not be able to take them unawares ; neither will he steal from them, for they will already have given up all their possessions to CHRIST.

Point 2. It is well to be able to give up at once anything we most care for, and to feel that nothing is ours, but that all our possessions are *lent* to us by GOD.

RESOLUTION.

TO be on my guard at all times, and to try and never say or do anything that I shall be ashamed to own when the day of the LORD comes.

PRAYER.

I HUMBLY ask of Thee, my FATHER, grace that will keep me watchful over my words and actions this day, so that I may in no way dishonour Thee. I ask this for JESUS' sake. Amen.

MEDITATION XI.

"Fear not, behold thy King cometh."

PRELUDE.

THY King is the SON of GOD. He first came as a little child, in all humility; at His Second Coming He will come as our King. We must own Him as Prophet, Priest, and King.

Point 1. The wise men recognised Him as King when they brought kingly gifts to offer Him. We must recognise Him as King by being in *subjection* to Him, by feeling His power to *conquer* all things both in our spiritual and temporal life. We must bow before Him and offer Him our treasures, our offerings of praise and prayer.

Point 2. Fear not, for though He is King, He is meek and lowly. He humbles Himself that we may not be afraid to approach Him. What great love we should have for this King, Who, though He is Conqueror of Heaven and earth, yet condescends to come and dwell in our hearts! If we really love Him, we shall not be afraid, for "perfect love casteth out fear."

RESOLUTION.

TO try and think to-day of the great love my King has for me, for He left His beautiful

throne in Heaven to come and dwell on earth and suffer for me.

PRAYER.

MY heavenly King, I pray Thee to make me love Thee more and more, and to teach me to worship Thee "in spirit and in truth." Amen.

MEDITATION XII.

"The Glory of the Lord shall be revealed, and all flesh shall see it."

PRELUDE.

CHRIST sitting upon His throne surrounded by His holy angels all waiting to do His bidding. People from all nations rising up to meet Him. His glorious appearing too dazzling for all to gaze upon. The Glory of His Divinity shining around Him. "All flesh shall see it," but those only for whom He has prepared a place near His throne will be able to look upon that Glory; some will shrink away, blinded by the sight.

Point 1. What do I know about the Glory of the LORD? The Bible tells me that it was manifest at the Transfiguration, when "His Face did shine as the sun;" and there is also another way

in which GOD'S Glory is known, it is by His mighty Power, and Wisdom, and Justice. His Glory will be revealed when He has gathered all the kingdoms of the earth together, when all the heathen shall be brought to acknowledge Him as LORD of all, and He shall reign omnipotent in the hearts of all.

Point 2 When I am in the presence of some very holy persons of whose goodness I have heard much, and whose countenances are lit up with a calm and holy brightness, I feel almost afraid to approach them, yet I long to be close to them, and to hear them speak, and be able to look in their faces. I feel drawn to them in a way I cannot describe, and their presence seems to throw a calm light on all around. If this is pleasure to me, what will be the joy of seeing the Glory of the LORD!

RESOLUTION.

I MUST try and do His Will by keeping His Commandments, and then I shall grow more like Him, and I shall be able to look upon His brightness when His Glory shall be revealed.

PRAYER.

I PRAY Thee, my heavenly FATHER, prepare my heart for the Coming of my LORD, that when He shall appear I may go forth with joy to meet Him, my LORD and SAVIOUR. Amen.

MEDITATION XIII.

"The angel Gabriel was sent from God."

PRELUDE.

ANGELS are GOD'S messengers. He has announced the great events of our LORD'S Life by sending a message through His angel. Gabriel was chosen to reveal to Daniel the year in which the MESSIAH should come, and he was chosen to announce the birth of the forerunner of CHRIST, and it was also he who came to tell the world the glad tidings that the SAVIOUR should be born.

Point 1. Gabriel came to tell the humble maiden Mary that she was chosen to be the mother of our LORD. It is supposed that she was kneeling in *prayer* when he appeared, her mind was thus prepared and ready to receive a message from GOD.

Point 2. Mary had simple, childlike faith. She knew at once it was a message from GOD that Gabriel brought to her. She was born of low degree, but was descended from the royal house of David. GOD often chooses the most lowly of His children to work in them great things. "He has no respect of persons." If I am humble in spirit, not puffed up with my

position in life, or vain of my appearance, or proud of my talents, He may work great things in me, He may make me like this lowly maiden, whose chief grace was purity, and whose chief virtue was modesty.

RESOLUTION.

TO try and be ever ready to hear GOD'S Voice, and to be modest in all my ways.

PRAYER.

O LORD my GOD, I ask Thee to give me an attentive ear that I may at all times hear Thy Voice, and mercifully to give me grace that will make me pure in heart, and modest in all my ways. Amen.

MEDITATION XIV.

"Hail, the Lord is with thee: blessed art thou among women."

PRELUDE.

MARY must have been greatly astonished that GOD should choose her for so high an honour. She was "full of grace," so whatever was GOD'S Will was her will, and she was ready at once to believe. Gabriel assured her that her LORD was with her, and *therefore* she was blessed.

Point I. Blessed because the LORD already dwelt in her heart, and she believed the promise

that the MESSIAH should come; her life was spent in watching for His Coming.

Point 2. To obey was Mary's first desire, without a thought of herself, for she was "full of grace," and her will was brought into subjection. It was joy to her to obey, and without questioning she was *eager* to obey, therefore she said at once, "Be it unto me according to thy word."

RESOLUTION.

TO try and obey GOD'S Voice through my conscience, directly it tells me what to do, without waiting to consider whether it is just what I should choose for myself.

PRAYER.

LORD JESUS, give me a measure of the grace that Thou gavest to the Blessed Mary, that I may, like her, be ready to obey Thee at once. Amen.

THIRD SUNDAY IN ADVENT.

MEDITATION XV.

"It is required in stewards, that a man be found faithful."

PRELUDE.

STEWARDS or ministers of GOD'S Word are those whom He especially sets apart

to preach and teach. He appointed men for this work when He was on earth, and the line of the holy priesthood has been continued ever since. Aaron was the first high priest called to that office.

Point 1. All are not called to the ministry. GOD calls some persons to one state of life, and some to another. Those whom He calls to the highest office man can attain to, must be found faithful, otherwise they dishonour their office. To be faithful is to be steadfast in fulfilling GOD'S commands, not driven about with divers doctrines, but true to CHRIST and His Church, of which He is the Head.

Point 2. How can I apply this to myself? Although I am not called to the ministry, I must be faithful and obey what the Church teaches, and it orders me to keep the Ember Days by abstaining from some indulgence, in order that I may be better able to give my thoughts and prayer for those who are called to the ministry, that they may be faithful to their high calling.

RESOLUTION.

I DESIRE to be very earnest in my prayers on the Ember Days that GOD will give courage and strength to His priests, and I resolve not to judge them if they seem to fail in doing all that is expected of them.

PRAYER.

I ASK Thee, my GOD, to make me humble, so that in praying for others I may feel my own shortcomings. For JESUS CHRIST'S sake. Amen.

MEDITATION XVI.

"Thou hast found favour with God."

PRELUDE.

THESE words were said to the Blessed Virgin. GOD was pleased with her because of her humility and her faith. She did not desire worldly honour, or try to live out of her station. She was born a lowly maiden, and as such she found favour with GOD by striving to please Him in all things.

Point 1. We all have a desire to be in favour with some one person whom we esteem or love either because we wish to gain something from them, such as their love or their interest in us, or we wish to appear good and wise in their eyes. Those who live round the Queen's Court desire to be in favour with her, hoping that she may promote them to higher honour; those who wish to earn a good worldly living desire to be in favour with those who employ them, and in order to do this they try to fulfil all their

wishes. We all like to be thought well of by those whom we love.

Point 2. Our life here is a preparation for our life in Heaven. If, then, we desire to be in favour with man, how much more should we wish to be in favour with GOD! and in order to be in favour with GOD we must live as the Blessed Virgin did, a humble and lowly life, considering *ourselves* as the least of GOD'S creatures, and as not worthy of the blessings He gives us.

RESOLUTION.

TO try and think very little about myself to-day, and not to say anything that may attract praise to myself.

PRAYER.

ALMIGHTY GOD, Who lovest that Thy children should be meek and lowly, give me grace this day that will keep me from saying or doing anything to attract notice to myself. For JESUS' sake. Amen.

MEDITATION XVII.

"And Mary arose in those days, and went into the hill country."

PRELUDE.

THE Blessed Virgin was *eager* to commune with her cousin Elisabeth on the wonderful

message she had received. "She entered the house of Zacharias, and saluted Elisabeth." Zacharias was a priest, and from him she could receive counsel and advice how to act in the new and wonderful life now before her. She probably had many friends and acquaintances close around her, but she took a long journey, about eighty miles, and quite alone, in order that she might speak with those whom she knew her LORD loved, for the angel had told her the news that Elisabeth had been chosen to be the mother of the forerunner of CHRIST.

Point 1. Mary's first thought when the angel left her was not to go and publish the wonderful news to all her friends, and thus show forth for her own glorification the honour that had been bestowed upon her; but she arose in haste and went to tell this great mystery to those who, like herself, were full of faith.

Point 2. Do I follow the example of the Blessed Virgin in times of perplexity, or of joy or sorrow, by going to one of GOD's priests and asking of him counsel and advice, or to some holy person whom I know to be living in close communion with GOD? Or do I talk about what concerns my inward life to worldly-minded persons, just any one whom I may chance to see, and who would probably make light of what is serious, and persuade me not to give heed to

thoughts about holy things, lest I should become too quiet and thoughtful in my ways?

RESOLUTION.

I MUST try to make companions of those *only* who seem to be trying to live as children of GOD, and never to take part with those who make light of holy things.

PRAYER.

I HUMBLY ask Thee, my FATHER, to give me wisdom to seek counsel from those who love Thee, and to whom Thou hast given the power to advise me, according to Thy Holy Will. For JESUS CHRIST'S sake. Amen.

MEDITATION XVIII.

"My spirit hath rejoiced in God my Saviour."

PRELUDE.

THE holy Mary *needed* a Saviour as much as we do. She was born, like ourselves, with the curse of the sin of Adam upon her. She therefore *needed* CHRIST'S Coming to redeem her from her sins and to make her a child of grace.

The Blessed Mary's beautiful hymn with which, by GOD'S inspiration, she answered the greeting of her cousin, has been sung by the

Church ever since, and each sentence in it brings thankfulness to our hearts if we try and apply it to ourselves.

Point 1. The name given to our LORD at His Circumcision was JESUS, which means Saviour; for "He shall save His people from their sins." Mary knew she was sinful, and that if left to herself she must perish like the beasts of the earth, so her spirit rejoiced because of the promise that was about to be fulfilled, for she knew He would save her.

To feel the *need* of a Saviour is to own that we are sinful, for however much we may be trying to live a holy life, we are every day sinning against GOD, because of the frailty of our nature.

Point 2. CHRIST came to be a Saviour to all the world, but all will not be saved. I must consider whether I wish CHRIST to save me. If I do, I must feel sorrowful about my sins, and repent of them, and be careful to put away from me whatever is not pleasing to GOD, and then, like the holy Mary, my heart will rejoice in GOD my SAVIOUR.

RESOLUTION.

TO be very thankful that GOD has given me such a wonderful promise, that His SON will save me from my sins.

PRAYER.

LORD JESUS, I pray Thee, fill my heart with thankfulness for that Thou hast promised to be my SAVIOUR. For Thy merit's sake. Amen.

ST. THOMAS' DAY.

MEDITATION XIX.

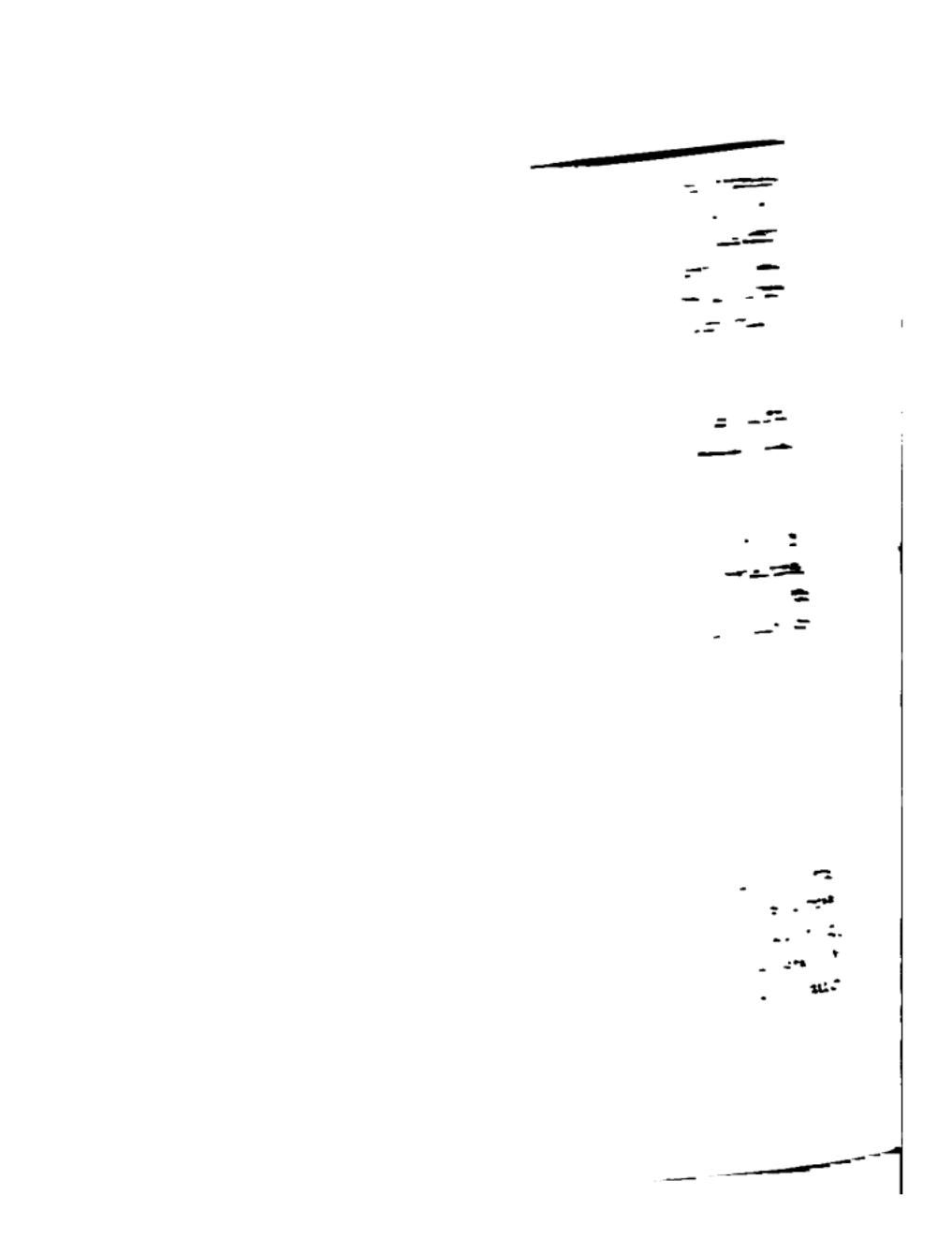
"Be not faithless, but believing."

PRELUDE.

ALTHOUGH St. Thomas was one of CHRIST's chosen apostles, and therefore loved and believed in his Master, yet he was suffered to be doubtful of His Resurrection, in order that others might be convinced of the truth. Our LORD used St. Thomas as an instrument for working faith in the hearts of others.

Point 1. St. Thomas did not believe until he had felt the wound in the Side, and seen the mark of the nails in His Hands. How sorry he must afterwards have felt that he had not at once believed, for he had been told as well as the other apostles that CHRIST would rise from the grave !

Point 2. St. Thomas was not long in doubt. The sight of his loved Master touched his heart,



Point 1. GOD orders all things by *perfect* laws, so that there is no uncertainty in His ways. He alone is perfect, and whatever He ordains is fulfilled just at the time when we are told to expect it.

Point 2. The time was come, and blessed were those who had been so prayerfully watching for their LORD, that when His Birth was announced they were ready to worship and adore Him.

RESOLUTION.

TO keep my heart in readiness to welcome my LORD by more than usual prayer to-day, so that I may be prepared to take my part with the angels in rejoicing at my SAVIOUR's Birth.

PRAYER.

I PRAY Thee, my FATHER, to teach me how to pray to Thee so that my heart may be prepared and made ready to receive my LORD and SAVIOUR JESUS CHRIST. Amen.

MEDITATION XXI.

"The Word made flesh."

PRELUDE.

NO one but the Holy Virgin and her cousin Elisabeth knew who had been chosen to be the mother of our LORD. The "Word"

was now soon to become flesh, and to be born as a little Child ; but Mary kept all that the angel told her silently in her heart, and waited in patience for the fulfilment of the blessed promise.

Point 1. GOD works in our hearts silently and calmly ; there is no suddenness or excitement in GOD's ways. He would have us ponder over His words and patiently listen to all He tells us. He sent the Word on earth to become flesh, and the Word patiently waited His FATHER'S time when He should come and dwell among us and declare His power.

Point 2. CHRIST was content to live those long months which elapsed between the visitation of the angel and His Birth *hidden* from the world in obedience to His FATHER'S Will, waiting till the time should come when He was to begin His Life on earth and show us how we should live.

RESOLUTION.

TO ponder over GOD'S words and to wait in patience for answers to my prayers, never murmuring if GOD keeps me waiting for the fulfilment of my desires.

PRAYER.

GIVE me a calm and patient spirit, O my GOD, that I may ever be willing to wait on Thee. For JESUS CHRIST'S sake. Amen.

FOURTH SUNDAY IN ADVENT.

MEDITATION XXII.

"Joseph also went up from Galilee to be taxed with Mary his espoused wife."

PRELUDE.

THE whole of the prophecy about our LORD'S Coming had not yet been fulfilled. GOD ordained that CHRIST should be born in Bethlehem, and also at the time of the great taxing. This taxing was ordered by Cæsar Augustus, and as he was Emperor, his subjects were bound to obey his commands. Thus it was that Joseph and Mary took that toilsome journey to Bethlehem, and thus all that was prophesied about CHRIST'S Coming was fulfilled.

Point 1. Joseph and the Holy Mary were obedient to those in authority over them; they did not complain of the toilsome journey, because it was their duty to undertake it; they did not disobey because they doubted whether the law was a wise and just one, but they knew that their heavenly FATHER had taught them to be obedient to those set over them, and in obeying the law they were keeping GOD'S command.

Point 2. We must be obedient to worldly authority, because GOD tells us to do so. The laws of our land are not always such as we think the wisest and best, but we must not rebel, but submit.

RESOLUTION.

TO try and not set up my opinion against the opinion of others.

PRAYER.

I PRAY Thee, my heavenly FATHER, to give me a ready, obedient spirit, that I may learn to be in subjection to those whom I ought to obey. For CHRIST'S sake. Amen.

MEDITATION XXIII.

"The Bread that I will give is My Flesh, which I give for the life of the world."

PRELUDE.

CHRIST came as at this time to be born a little Babe that He might dwell among us. He came to give us the Bread that should give us life. That Bread is His Flesh, and that Flesh is what He gives to us in the Blessed Sacrament of His Body and Blood. He says, "Except ye eat My Flesh and drink My Blood, ye have no life in you."

Point 1. The eve of the Birth of my King must be spent in making preparation to welcome Him as my Guest. He is coming to give me the Bread to feed upon, without which I cannot

live, because He says, "*Except ye eat ye have no life.*" He is coming to dwell within me that my soul may be strengthened by the life that He will give to it.

Point 2. How shall I make ready to receive Him? By trying to remember all that I have done which has grieved Him, and by confessing one by one every sin that I know has displeased Him, and by asking Him to forgive me, so that there may be nothing to make Him sorrowful when He comes. By trying to make amends to all to whom I have been unkind or spoken of uncharitably, and by trying to keep out all thoughts about myself or my pleasures and amusements, so that CHRIST may come and fill my heart.

RESOLUTION.

TO try and be calm and collected, remembering how unworthy I am to receive so great a Guest.

PRAYER.

I HUMBLY ask Thee, my FATHER, to give me a contrite heart, that I may confess my sins and own my unworthiness to receive the Bread of Life, and grant to me true penitence. For JESUS CHRIST's sake. Amen.

CHRISTMAS DAY.

MEDITATION XXIV.

"Christ is born."

PRELUDE.

THE Birthday of my SAVIOUR, the day when He came to bring peace on earth. I must keep this day with holy joy, and with a thankful heart I must join the angels in singing "Glory to GOD."

Point 1. When CHRIST was born He had not where to lay His Head. I must welcome Him to my heart, and give Him shelter there. I must give Him my offerings of prayer and praise, my best gifts; I must be loving and kind to all around me, and try to make all happy, so that each of us may rejoice on this festival day.

Point 2. I must try that all the pleasure I have to-day shall not make me forget the Holy Babe Whose Birthday I am keeping, and above all I must try and realize at the Great Feast that CHRIST gives Himself to me.

PRAYER.

I ASK Thee, my heavenly FATHER, to fill my heart with thankfulness to-day for the great gift that Thou hast given to me. And I pray Thee to send me Thy HOLY SPIRIT, that I may

keep His Birthday with pure and holy joy. For His sake Who came to be my SAVIOUR. Amen.

ST. STEPHEN'S DAY.

MEDITATION XXV.

"He, being full of the Holy Ghost, looked up stedfastly into Heaven, and saw the glory of God, and Jesus standing on the right Hand of God."

PRELUDE.

ST. Stephen was our first martyr. He lived in such close communion with GOD that he was permitted to see into Heaven, and to behold the glory of GOD.

Point 1. St. Stephen had no fear of what the people would do to him ; he knew they were eager to take his life because they thought he preached what was not true. Their hearts were wicked, and they did not choose to hear about CHRIST. But he gazed stedfastly to Heaven, and power was given him to fight the good fight manfully for his Master's cause, and strength to give up his life without a murmur or thought for himself ; for in the midst of his tortures he prayed not for himself, but for those who were causing him to suffer, "LORD, lay not this sin to their charge."

Point 2. This holy man's face was lit up with

light from Heaven, so that all could see in his countenance the power of GOD within him. GOD gives to those who love Him visions of Himself and of the sweet home He has prepared, and of the glory of the FATHER and His angels, when in meditation and prayer they give up themselves to Him. It was St. Stephen's great faith and trust in GOD that enabled him to endure for his Master's sake all the persecution and trials of his life.

PRAYER.

I PRAY Thee, my FATHER, to give me courage and zeal that I may never be afraid to confess Thee before men. For the sake of my LORD JESUS CHRIST. Amen.

ST. JOHN'S DAY.

MEDITATION XXVI.

"There was leaning on Jesus' Bosom one of His disciples, whom Jesus loved."

PRELUDE.

ST. JOHN'S chief characteristics were quietness, gentleness, and love. He knew that he was loved by his Master, because he was permitted to lean on His Bosom, that is, to be as near to Him as he could be, and to look into His Face.

Point 1. Those who have tried to keep their baptismal vow by resisting the temptations of the world, the flesh, and the devil, may, like St. John, lean on their Master's Bosom, for He loves to have His children close to Him.

Point 2. There was no excitement about St. John's way of showing love for his LORD, he was gentle and quiet; there was no hurrying to and fro seeking for some fresh work to do, no straining to do more than the other apostles, or to show his feelings to others; but he waited upon his LORD in calmness and quietness, ever ready to do his Master's Will.

RESOLUTION.

TO be content to go on from day to day doing for my LORD just what He puts before me, not making myself noticed by the world, but, like St. John, doing my work calmly and quietly.

PRAYER.

I ASK Thee, my GOD, to make me pure in heart, so that I may live close to my LÓRD: Amen.

THE HOLY INNOCENTS' DAY.

MEDITATION XXVII.

"White robes were given unto every one of them, and it was said unto them, that they should rest for a little season."

PRELUDE.

HEROD'S wicked desire to have all the little children killed in order that he might rob the world of the Child JESUS, Who, he thought, would usurp his power as king, was allowed by GOD to be fulfilled ; but it was overruled for good, for thus the holy innocents were at once given the martyr's crown.

Point 1. GOD calls His servants to be martyrs in various ways. Some fight the good fight by patiently bearing with reproach and ridicule for their Master's sake ; some are called to give up all worldly possessions for Him, others are deprived of all those dear to them, and to many He gives painful and wearisome illness ; and there are some, like the holy innocents, whom He calls out of the world before they have sinned or suffered.

Point 2. GOD's first act after sending His SON into the world, was to show His mighty power of *deliverance*, by calling the holy innocents away from sin and sorrow, and giving

to them the martyr's glory. They received their white robes because they died for CHRIST and were saved by Him. CHRIST can work all things in us. He does not require us to be always striving to do some great and wonderful thing, He asks us to do whatever He puts before us in childlike faith, but we must not be idle and careless, and think that because GOD is all-powerful, He will do all for us without any effort of our own. We must be obedient and ready to work when He calls us to it, and we must be ever listening for His Voice; for there is no rest or standing still in our life here, we must press onwards. The rest will come when our work here is done.

RESOLUTION.

I MUST try and think about the vows made for me at my Baptism, for I am now responsible for them; and I must be very watchful over myself to-day, for fear I should spot my baptismal robe.

PRAYER.

ALMIGHTY GOD, Who hast power to work all things in me for my good, give me grace, I beseech Thee, that I may keep my baptismal vows, so that when Thou callest me I may appear before Thee in white robes. For JESUS' sake. Amen.

MEDITATION XXVIII.

"The angel said unto the shepherds, Behold, I bring you good tidings of great joy."

PRELUDE.

THE shepherds were poor ignorant men, but they were faithfully fulfilling the duties of their calling. They were watching their flocks by night when GOD spoke to them by His angel. At first they were afraid, for they were humble-minded, and thought that a message could not be sent for them; but they soon heard the song of the angels, which assured and encouraged them, "Glory to GOD in the highest, on earth peace;" they were no longer afraid.

Point 1. The shepherds left their flocks and did as the angel bade them. GOD'S Voice told them to give up their worldly occupation to attend to Him; they knew that GOD would not allow their poor flocks to suffer for want of their care, so they at once obeyed.

Point 2. The good tidings that the angel brought to the shepherds was the announcement of new life for them, the beginning of life with JESUS, Who had come to be their SAVIOUR. No wonder that they were glad to make the saying of the angel known, that others might rejoice with them.

RESOLUTION.

I MUST try to be very stedfast in fulfilling the little daily duties of my life, no matter how insignificant they may be ; for I know that GOD does not despise little things, but wishes me to be in earnest about everything.

PRAYER.

I PRAY Thee, my GOD, to make me do all things for Thy honour and glory, and to be ready to give up all for Thee. I ask this for JESUS' sake. Amen.

MEDITATION XXIX.

"When they had seen it they made known the saying that was told them."

PRELUDE.

THE shepherds were rewarded for their obedience by being permitted to find the Holy Child lying in a manger ; they worshipped and adored Him.

Point 1. CHRIST was found in the meanest and lowliest of places, and when He was found He was adored by humble and lowly men. CHRIST comes to dwell in the hearts of the most lowly of His servants ; He comes to us

through the Blessed Sacrament, and rests in the humble dwelling of our hearts, He makes His abode there. We must adore Him like the shepherds, and bow ourselves down before Him.

Point 2. After having received CHRIST and adored Him, we must go forth to our daily duties, and show those around us that CHRIST dwells within us, by doing all we can to make Him known and loved.

RESOLUTION.

TO show the joy that I feel at my LORD'S Birth by trying to be very happy and contented under all circumstances, and to try and make others feel the same.

PRAYER.

ALMIGHTY FATHER, give me knowledge of myself that I may feel my unworthiness, and grace to make my heart more fit to worship and adore my LORD. For His sake. Amen.

MEDITATION XXX.

"Ye shall find the Babe wrapped in swaddling clothes."

PRELUDE.

THE angels gave the shepherds a sign by which they should know the Holy Babe, for although He was to be born in a stable, and laid in a manger, He was to be dressed in *swaddling* clothes, and these clothes were only worn by kings and princes. This was the sign by which they should know CHRIST their King.

Point 1. CHRIST was born in poverty and lowliness, yet He had on Him the mark of royalty. He came to take our nature on Him, yet by so doing He did not put aside His kingly nature. He was "God and Man." He sanctified poverty by taking it upon Himself, and He sanctified high birth and riches by making Himself first known to the world in kingly attire.

Point 2. This is meant to teach me to be content in whatever station GOD has placed me, and to look upon poverty or riches as equally coming from GOD. I must not despise the one nor be greedy to gain the other.

RESOLUTION.

TO strive to be humble-minded and to be courteous to those who are beneath me in

position, as well as to those in a higher state of life.

PRAYER.

ALMIGHTY GOD, I pray Thee to give to me, Thy servant, a contented, happy spirit, that I may be able to thank Thee for the state of life to which Thou hast been pleased to call me. For JESUS CHRIST'S sake. Amen.

THE CIRCUMCISION.

MEDITATION XXXI.

"I am come not to destroy the law, but to fulfil."

PRELUDE.

THERE were certain laws given to the Jews before CHRIST came, and it was the duty of all to obey them ; thus it was that CHRIST allowed Himself to be circumcised, because it was a Jewish rite, and He came to fulfil the law in order to teach us to be obedient.

Point 1. The circumcision was the beginning of a life of mortification, and a life of suffering ; the law of circumcision was made as a penalty for sin, and yet the Sinless One so humbled Himself as to submit to this mortification, though He did not need it, being perfectly pure and sinless.

Point 2. CHRIST has said to me, " Mortify

your members which are upon the earth," and He has set me the example by not shrinking from mortification Himself. How must I fulfil this law, and thus be obedient? I must give up having little things that would give me pleasure, in order that I may have something more to give to the poor; and I must deny myself sometimes at meals, in any little luxuries which I care about, so that I may in some way mortify my desires, and so follow CHRIST'S example. But I must do these things very quietly, not for my fellow-creatures to see, but I must offer up the act to GOD.

RESOLUTION.

TO try and give up to-day something that I should like to have, or some little pleasure, for the sake of doing a kindness to those around me.

PRAYER.

I HUMBLY ask Thee, my FATHER, to give me the spirit of obedience, that I may try to fulfil Thy law in all things. For JESUS CHRIST'S sake. Amen.

MEDITATION XXXII.

"His Name was called Jesus."

PRELUDE.

THE Name whereat every knee should bow. The Name that should speak to the world

of love greater than all love, of a SAVIOUR Who would die for the world. How astonished the priest who circumcised the Holy Babe must have been when he asked what name should be given, and the Blessed Virgin answered, JESUS, which means SAVIOUR, for not until then did he know that the SAVIOUR was born Who had been so long expected.

Point 1. The name was always given to Jewish children at the time they were circumcised, and though CHRIST Himself submitted to this rite, He afterwards ordained a more holy rite, the Sacrament of Water and the HOLY SPIRIT, and thus did away with the rite of circumcision.

Point 2. Great reverence is due to the Name of JESUS; it must never be spoken of lightly, nor used without some bodily act of reverence. We should very quietly bow our head or bend our knee when it is mentioned, being careful to do so with great meekness and reverence, not as a mere act, but as a token of love for our LORD.

RESOLUTION.

TO be careful not to use holy words lightly, and to try and rejoice to hear my LORD'S Name.

PRAYER.

MY heavenly FATHER, grant to me the spirit of reverence for holy things, so

that I may never grieve Thee by my want of recollection. I ask this for JESUS' sake. Amen.

MEDITATION XXXIII.

"Unto you is born a Saviour."

PRELUDE.

THE name JESUS which was given to our LORD means SAVIOUR. He came to save the world, which owing to the fall of Adam had become full of sin. His life therefore must be one of suffering, for GOD ordained that through suffering the world should be saved.

Point 1. GOD ordered that the world should be saved by and through the greatest sacrifice that it was possible to make, and it was to be saved, only on certain conditions, which all might fulfil if they would. It was to be saved by the offering of His only precious SON.

Point 2. The conditions were that men should repent and give up their sinful ways, and be obedient to the commands given them. But some rejected CHRIST in those days as they do now, and did not try to live better lives, and would not believe in the SAVIOUR Who came to redeem them. So CHRIST has died for all, but all will not be saved. He is still offering up Himself on our altars, and giving us the Bread

which will strengthen us and enable us to live according to His holy Will; but some take this Food without discerning the Lord's Body, and so they are not saved by it.

RESOLUTION.

TO be careful and not do anything this day to grieve my SAVIOUR, Who has given His Life for me; and I must prepare my heart to receive Him when He offers Himself for me on His Altar.

PRAYER.

I PRAY Thee, my FATHER, to keep me one of Thine own children, that I may receive the full benefit of CHRIST'S Death for me. For His sake. Amen.

MEDITATION XXXIV.

"The Prince of Peace."

PRELUDE.

CHRIST was called the Prince of Peace, and yet He says He came "to bring a sword upon earth." The sword was to destroy all that prevented peace in the world, and also to show that all those who would be followers of Him must endure the sword, that is, pain, sorrow, and trial. But though He brought the sword, He also brought peace.

Point 1. When CHRIST came on earth there was war. People were warring with each other, every one trying to get the most for themselves, by self-indulgence, by living only for themselves, without a thought of what was to be the end of such a life; they fought for the things of the world, and their souls were being killed in the battle. Then the Prince of Peace came and offered to them reconciliation. It was not to be peace until they had felt the sword. CHRIST came to bring a sword upon earth, and the sword was to cut men's hearts and make them feel pain and sorrow, for the evil that was within them, before peace could be proclaimed.

Point 2. Peace is perfect rest and freedom from all that can make us unhappy. CHRIST has come to give us this peace. He is *Prince of Peace*. What a beautiful name, so restful and calm! I wish I never did anything to disturb this peace, so that I might always feel that it is within me.

RESOLUTION.

I WILL resolve to be more calm and thoughtful, and not let any irritable or discontented thoughts disturb the peace that CHRIST has come to give me.

PRAYER.

I PRAY Thee, my GOD, to help me so to fight against sin, that peace may be given to me. For my LORD'S sake. Amen.

EPIPHANY EVE.

MEDITATION XXXV.

"There shall come a star out of Jacob."

PRELUDE.

THIS was the prophecy of Balaam. It was very many years after before it was fulfilled, but the people knew that some day its meaning would be made clear to them, and now as at this time, the eve of the Epiphany, or Manifestation of CHRIST, it was about to be fulfilled; for wise men, astrologers, who were of great renown in those days, suddenly saw a new star in the heavens, something quite unexpected, and different from any they had seen before, and GOD put it into their hearts to understand its meaning.

Point 1. The wise men were always watching for the fulfilment of prophecies which they knew to be revelations from GOD, and therefore their minds were prepared at once to understand when the signs of their fulfilment appeared.

Point 2. A great reward was in store for them, they were at once obedient to the sign given them, and they started on their long journey, being guided to the place where CHRIST

was born by the star which went before them. And their reward was the beholding their SAVIOUR, gazing upon Him for Whom they had so long waited. Great was their faith and obedience, and great was their joy; when they saw that He had come Who would give them eternal life.

RESOLUTION.

TO try, like these wise men, to be obedient to GOD'S Voice through my conscience, when He guides me to what He wishes me to do, and to try and watch for the fulfilment of GOD'S Word.

PRAYER.

LORD JESUS, I pray Thee, give me the joy that Thou gavest to the wise men, and let me know Thee as my LORD and SAVIOUR, that I may worship Thee in sincerity and truth. Amen.

EPIPHANY.

MEDITATION XXXVI.

"When they were come into the house, they saw the young Child with Mary His mother, and fell down, and worshipped Him."

PRELUDE.

THE wise men were great, noble, and learned; they were looked upon as the greatest persons in those days, and were respected by

all. The shepherds, poor ignorant men, were first called to see JESUS, then these great and wise men, for CHRIST would be adored alike by rich and poor.

Point 1. They fell down and worshipped the Babe lying in a manger, they humbled themselves, they forgot themselves, their position, the honour due to them as the great men of the earth ; and they took that long journey in faith and trust, knowing that they were fulfilling GOD's Will. What a sight it must have been to see these noble wise men kneeling by the little Babe, with His humble mother Mary and her husband Joseph on either side ! What a strange place they must have thought it was wherein to find the Great King they had come to worship ! But faith makes all things clear, and they did not for a moment doubt, but fell down and worshipped the little Babe.

Point 2. All who would be followers of CHRIST must worship Him, and in order to do this they must humble themselves as these wise men. Position, wealth, talents, all that is likely to raise us in the eyes of our fellow-creatures must be considered as nothing ; for we are wholly and entirely dependent upon GOD for all these things, and the possession of them should make us feel humble, knowing that we have no power over them of ourselves.

RESOLUTION.

TO try and humble myself before GOD, that I may be able to worship Him in spirit and in truth.

PRAYER.

I ASK Thee, my FATHER, to take from me all proud and haughty thoughts, and to help me to feel my unworthiness to worship Thee. I ask this for my LORD JESUS' sake. Amen.

MEDITATION XXXVII.

"They presented unto Him gifts, gold, frankincense, and myrrh."

PRELUDE.

GOLD, the purest of all metals, the most valuable, the most difficult to obtain, and the most durable, thus it was a fit offering to a King. The wise men were rich, and they went to Bethlehem on their camels laden with the most costly gifts they could obtain.

Point 1. The gifts had each a deep meaning. Gold signified love and purity, and by presenting this to their King they showed the love that He bore for them in coming to be their SAVIOUR, and also it was a type of the purity of His Being.

SIMP

Part I

Part II

so it was an offering suitable to bring to JESUS as GOD. It has always been the symbol of prayer and praise. St. John in the Revelation tells us of the angel who stood at the altar, and who had the golden censer filled with incense, and the smoke of it ascended up to GOD with the prayers of the saints.

Point 1. When the wise men *first* saw JESUS they fell down and worshipped Him. These great men humbled themselves before Him, for they recognised in Him One Who was greater than themselves, One Who had come to reign as King over them, and take possession of their hearts ; they felt themselves to be as nothing in His Presence, so they worshipped Him. After acknowledging their own unworthiness, their next offering was prayer and praise.

Point 2. They felt the need of prayer, for they had much to ask of this Holy King ; and prayer is the speaking direct to JESUS, it is the holding sweet converse with Him. And though JESUS was in appearance only a Babe, yet He knew all things ; for He came from the FATHER, and was One with the FATHER. The Magi not only asked Him by prayer for what they wanted, but they offered Him praise, whereby they showed their gratitude to Him for coming to save them. We ought to offer praise as well as prayer, for indeed our hearts should be full of joy and praise, for the great gifts He bestows upon us.

Point 2. They gave their best treasure, and it was one that cost them some trouble to obtain; and in parting with it they had to deny themselves, for gold was even more precious in those days than it is now. They did it in order that they might show their LORD their willingness to give up something they cared for, in order that they might do honour to Him.

RESOLUTION.

TO try to find out what especial gifts GOD has given me that I may offer them to Him. It may be some particular talent which He wishes me to use for His service.

PRAYER.

ALMIGHTY FATHER, let me not withhold from Thee any gift that Thou wouldest have me use for Thy honour, but give me grace to offer it to Thee for Thy service. Through JESUS CHRIST my LORD. Amen.

MEDITATION XXXVIII.

"They presented unto Him frankincense."

PRELUDE.

FRANKINCENSE is very costly. It is a perfume that was used as incense, and was offered to GOD in the Temple at Jerusalem,

so it was an offering suitable to bring to JESUS as GOD. It has always been the symbol of prayer and praise. St. John in the Revelation tells us of the angel who stood at the altar, and who had the golden censer filled with incense, and the smoke of it ascended up to GOD with the prayers of the saints.

Point 1. When the wise men *first* saw JESUS they fell down and worshipped Him. These great men humbled themselves before Him, for they recognised in Him One Who was greater than themselves, One Who had come to reign as King over them, and take possession of their hearts ; they felt themselves to be as nothing in His Presence, so they worshipped Him. After acknowledging their own unworthiness, their next offering was prayer and praise.

Point 2. They felt the need of prayer, for they had much to ask of this Holy King ; and prayer is the speaking direct to JESUS, it is the holding sweet converse with Him. And though JESUS was in appearance only a Babe, yet He knew all things ; for He came from the FATHER, and was One with the FATHER. The Magi not only asked Him by prayer for what they wanted, but they offered Him praise, whereby they showed their gratitude to Him for coming to save them. We ought to offer praise as well as prayer, for indeed our hearts should be full of joy and praise, for the great gifts He bestows upon us.

RESOLUTION.

TO speak more to JESUS to-day, and to praise Him with a thankful heart for the great privileges He has given me.

PRAYER.

ALMIGHTY FATHER, accept my offerings of prayer and praise, and give me a thankful heart and rejoicing spirit, that I may show my gratitude to my LORD for all He has done for me. I ask this for His sake. Amen

MEDITATION XXXIX.

"They presented unto Him myrrh."

PRELUDE.

MYRRH is used in Eastern countries for embalming the dead; it is a gum, and it oozes out of the trees like tears dropping. The offering of myrrh made by the wise men was very significant, and it seems that GOD put into the hearts of those men to offer it as a fore-shadow of the "sorrow of JESUS," for at that time they probably did not know that it was by His Death that CHRIST would redeem them.

Point 1. Myrrh has always been the emblem of suffering and death. The Jews offered myrrh

to our LORD when He was on the Cross. Nicodemus took myrrh to embalm His holy Body. The Magi's offering of myrrh showed that something more was needed than the gold, which told of love, and the frankincense, which told of prayer and praise ; there must also be the offering of myrrh, which told of sorrow as well as suffering.

Point 2. The life of a Christian cannot be perfected without the offering of myrrh, for all who would follow CHRIST must suffer with Him. Sometimes it is suffering of the body which GOD gives to make us feel humble, and thus unites us with the suffering Body of CHRIST ; and sometimes it is suffering of the mind by depriving us of all that we most care for. He was taken from His FATHER'S Home, and sent to dwell in a strange land. When suffering of any kind comes to us, whether it is little or great, we must offer it to our LORD, and He will accept it as He did the myrrh offered by the Magi.

RESOLUTION.

NOT to murmur if anything to-day causes me pain, whether of mind or body, but at once to offer it to GOD, and He will help me to bear it.

PRAYER.

I HUMBLY ask Thee, my FATHER, to accept my offering of myrrh, and give me true peni-

tence for the sins that have caused my LORD to suffer. For His sake. Amen.

MEDITATION XL.

"Being warned of God in a dream they departed another way."

PRELUDE.

IF the wise men had not been obedient to GOD'S Voice which spoke to them in a dream, they would have gone back to Herod and told him where the Holy Child was, and have shown to him how wise and clever they were to have been able to discover by their art of astrology where He was to be found; but these men were wise also in godly wisdom, they loved and feared GOD, and were obedient to Him. They went back to their country another way.

Point 1. The faith of these men was great, and the reward of their faith was "great joy." We are told that they "rejoiced with exceeding great joy." Their journey back must have been a very happy one, for they had seen the fulfilment of the prophecies about the star that should rise out of Jacob, and they had seen the SAVIOUR, and were filled with eagerness to go and tell the glad tidings to their own people the Gentiles.

Point 2. The Magi did not allow the commands of an earthly king to influence them when they received a message from GOD ; they did not fear the anger of Herod on account of their disobeying him, because they knew that if they obeyed GOD He would be with them and keep them from harm.

RESOLUTION,

TO be careful not to allow any fear of man to influence me, when I know that GOD tells me plainly what He would have me to do.

PRAYER.

GIVE me, my heavenly FATHER, I pray Thee, a firm and resolute will that will help me to serve Thee only, and keep me from yielding in times of temptation, to any earthly command if it is not in accordance with Thy Will. I ask this for JESUS' sake. Amen.

MEDITATION XLI.

" There was a man in Jerusalem, whose name was Simeon ; the same man was just and devout. He came by the Spirit into the Temple : and when the parents brought in the Child Jesus, he took Him in his arms, and blessed Him."

PRELUDE.

SIMEON was an ancient priest. He served in the Temple, and it was the custom that

all Jewish children should be presented in the Temple, that they might be blessed by the priest. Simeon was expecting the arrival of the Holy Child, because the HOLY SPIRIT revealed to him that he should see CHRIST before he died.

Point 1. Simeon was just and devout, so we know he was influenced by the power of the HOLY SPIRIT, and was therefore ready to believe what the SPIRIT told him. After patiently waiting GOD'S time, the revelation was fulfilled, and he was permitted to receive CHRIST into his arms.

Point 2. Peaceful, holy joy filled Simeon's heart; he had seen all he desired, he no longer wished to linger in the world. He was aged, and his years had been well spent, and his only desire now was what he uttered in the beautiful canticle which is one of our Church's sweetest expressions of joy and peace, "LORD, now lettest Thou Thy servant depart in peace."

RESOLUTION.

TO strive to be, like Simeon, joyful in waiting upon and serving CHRIST, not to have a dismal countenance, as if it were a burdensome and wearisome service, but to be always glad and joyous, so that I may show to others the happiness of loving CHRIST.

PRAYER.

I PRAY Thee, my FATHER, to fill my heart with Thy gladness, that my service for Thee may be cheerfully and willingly given. For CHRIST'S sake. Amen.

MEDITATION XLII.

"The angel appeared unto Joseph in a dream, saying, Take the young Child and His mother, and flee into Egypt."

PRELUDE.

GOD spoke to Joseph by His angel, and whilst he was sleeping. If Joseph had not been a good man he would not have known at once that it was GOD'S command that they should flee into Egypt; but we *know* he was a holy man, because he was allowed to be the husband of the Blessed Mary. His ear was ever ready to hear what GOD would say to him.

Point 1. Joseph was the head and protector of the family, though Mary was the most highly esteemed and honoured. GOD gave His command to him as being His representative, and the humble Mary at once obeyed what was told her by her husband.

Point 2. They were called away from their home to travel across the desert on a donkey

with their little Babe, to go into a strange place. We are not told that they murmured or were afraid, but that they took the young Child and fled. They gave up their country and all they cared for to obey the message sent to them from GOD by His angel. They knew GOD would protect them, and they gladly surrendered their will and their comfort to obey Him.

RESOLUTION.

WHEN called upon to do anything I do not like, or to give up my ease and comfort, to remember Joseph and the Blessed Virgin, on their journey, and be willing to give up all to obey GOD.

PRAYER.

IHUMBLY ask Thee, my GOD, to give me strength of purpose that I may never shrink from obeying Thy commands. For JESUS' sake. Amen.

MEDITATION XLIII.

"They returned into Galilee, to their own city Nazareth. And the Child grew, and the grace of God was upon Him."

PRELUDE.

AN angel again spoke to Joseph and told him to return to Nazareth. How glad they must have been to go back to their own quiet

home! but for the Holy Child it was the beginning of a life of toil and humility. He was to grow from day to day like other children, to share with them their little trials and difficulties, so that all children might be able to feel that He can understand their little troubles.

Point 1. The grace of GOD was upon Him, for though He humbled Himself and lived the life of any ordinary little child in a humble dwelling, yet He was always Divine, and His FATHER's brightness shone around Him and filled Him with grace. He did not grow in grace as we do, for He was always filled with it.

Point 2. CHRIST has shown us that He can feel for us in our little difficulties; nothing is too small or trifling to tell Him, because He has experienced everything that can trouble us, so we need never fear that He will not understand us; and not only does He understand our little sorrows, but He can rejoice with our joy.

RESOLUTION.

TO be very full of thankfulness to GOD for sending His SON to be a Child, that He might understand and feel for me in my little difficulties and trials.

PRAYER.

LORD JESUS, I humbly ask Thee to sanctify my difficulties and my trials by teaching

me how to bear them all with meekness and patience. For Thy dear sake. Amen.

MEDITATION XLIV.

"When He was twelve years old, they went up to Jerusalem after the custom of the Jews."

PRELUDE.

THE feast was the great Passover, ordained by GOD as a type of the sacrifice of the Lamb upon the Cross, which was to follow. CHRIST, together with His earthly parents, obeyed the law. What must have been His feeling when He saw for the first time the offering up of the lamb, which was a foreshadow of the suffering that was to come upon Himself when He should be offered as a Lamb upon the Cross!

Point 1. CHRIST did not shrink from the sight, which must have given Him pain, but He remained in the Temple.

Point 2. CHRIST, our Example of patient endurance; for though His Heart might well have been heavy at the thought of all the sorrow and pain that was ordained for Him, yet He was eager to spread the knowledge of His FATHER, and to forget His own sorrow in trying to win souls for GOD.

RESOLUTION.

TO try and endure all that causes me pain and difficulty with patience, that I may learn to be like the Child JESUS.

PRAYER.

I HUMBLY ask Thee, my FATHER, to give me grace to take up my daily cross, and bear it patiently. For my LORD JESUS CHRIST'S sake. Amen.

MEDITATION XLV.

"Wist ye not that I must be about My Father's business?"

PRELUDE.

THE Blessed Mary was now beginning to feel the sorrow that was foretold, "the sword" that should pierce through her heart. She missed the Holy Child, and He was nowhere to be found, until after a long and trying search she found Him in the Temple. She questioned Him as to where He had been, and in reply He said, "Wist ye not that I must be about My Father's business?" Mary must then have realized that the time would come when she must be parted from Him, and must give Him up to return to His FATHER'S home.

Point 1. CHRIST'S reproof to His mother was

a very gentle one, but it was one that must have shown to all around Him that He came from GOD, and that He had a work to do for His heavenly FATHER which was far greater than any earthly claim upon Him. JESUS showed His mother that there was One Whom He must obey even before her, and that if He called Him to any work, He must give up all human feeling in order to fulfil it ; but we know it must have caused the Holy Child grief to have given His parents so much anxiety, but He gave His mother a lesson which could never have been forgotten ; for by His reproof He showed her that it was to do His FATHER'S Will that He came on earth, and that she must ever consider that to be the first and highest claim.

Point 2. Although JESUS thus left His parents at an age when He was expected to be under their control, yet we know by His after life of patient submission to them, that He honoured and reverenced them ; but He wanted to show them that although obedience to earthly parents was right, yet obedience to GOD must be our first thought.

RESOLUTION.

NOT to let anything prevent me from attending to my religious duties, and always to consider that GOD has the first claim upon my time, and that I must not neglect my duty to Him, even for the sake of yielding obedience to others.

PRAYER.

TEACH me, my FATHER, I humbly pray Thee, to know what is the work that Thou wouldest have me to do for Thee, and give me grace meekly to fulfil it. For JESUS CHRIST'S sake. Amen.

MEDITATION XLVI.

"He went down with them, and was subject unto them."

PRELUDE.

ALTHOUGH JESUS had been showing His great learning and wisdom and His Divinity to the learned doctors in the Temple, yet He returned to the humble dwelling at Nazareth, there to spend many years in working under the supervision of Joseph, the humble carpenter, and meekly waiting upon the lowly Mary, thus showing what love and reverence is due to earthly parents.

Point 1. CHRIST showed by His subjection to His parents in the humble home at Nazareth that we must be in subjection to our parents, and to any who have the right of authority over us ; and not only obedient, but loving and reverent, for they stand to us on earth as representatives of our heavenly FATHER, and are given to us to be our guides and protectors.

Point 2. JESUS was not only obedient as a matter of necessity, but He loved and reverenced His parents ; for we are shown that when He arrived at the age of manhood His tenderness and consideration for His mother were very great, for He did not forget her need of some one to comfort her when He was hanging on the Cross, but gave her to the care of His loved disciple.

RESOLUTION.

TO try and follow JESUS' example of loving obedience to His parents, and to remember that in disobeying them I am breaking one of GOD'S direct commands.

PRAYER.

GIVE me, I pray Thee, my FATHER, the spirit of loving obedience to those whom Thou hast appointed to be over me, and help me to submit willingly to their yoke. For CHRIST'S sake. Amen.

MEDITATION XLVII.

"Jesus increased in wisdom and in stature."

PRELUDE.

JESUS worked for His daily bread, He toiled with His Hands. He could have ordered

that everything should have been given to Him without any effort on His part. He was born a King, dressed in kingly swaddling-clothes, worshipped by the greatest men of the time; yet He took the position of His parents, toiled with them and for them, was subject unto them, and increased in wisdom and in stature.

Point 1. JESUS thus showed us how we should live. Some children have more advantages than others, and by GOD'S ordering are called to live in a higher position in the world than their parents; but though they are raised higher in worldly things, they must never neglect them or look down upon them because they are not as wealthy as themselves, and live in a more humble sphere, for JESUS humbled Himself to take upon Himself the yoke of toil and hardship in order to show us that we should do the same.

Point 2. He increased in wisdom. There is no standing still; we must either be growing more wise in holy things, or we must be falling back and neglecting our duties. Have I made any progress in following my LORD'S example, by trying each day to do my duties faithfully in the station to which GOD has called me, or do I give up trying, and just let things go on in their usual course without making any effort to grow in wisdom? If I am not increasing, I am

falling backwards, slipping away little by little, and getting farther and farther off from my LORD.

RESOLUTION.

TO make a great effort to live up to the mark of the high calling to which CHRIST has called me, and to be watchful over myself, lest I should slip backwards.

PRAYER.

MY heavenly FATHER, I ask Thee to give me greater strength of purpose, that I may not be idle about my spiritual life, but may with Thy help daily increase in wisdom and in the knowledge of my LORD and SAVIOUR JESUS CHRIST. Amen.

MEDITATION XLVIII.

"And in favour with God and man."

PRELUDE.

CHRIST increased in wisdom and in favour with GOD and man, that by so doing He might show us how we must, step by step, little by little, make our progress. GOD could, we know, work all things in us in a moment and without any effort of our own, but this is not the way that He has ordered for us.

Point 1. We must grow in grace. This growth

is as imperceptible as the growth of a flower. The seed is first sown, then the root comes, then the stem with its branches and little leaves, and then it gradually unfolds its blossom ; we can every day see some little change and some little improvement, but it is so gradual we cannot say definitely where the growth has been. At length the full blossom shows itself in perfect beauty. We must grow in grace like a little flower, and GOD will water us and refresh us with His HOLY SPIRIT till we are ready to blossom in the garden of our new home.

Point 2. CHRIST grew in favour with man as well as GOD, for as He became more like His heavenly FATHER, light and glory shone forth in Him and influenced those around Him, and He became more loved and honoured by men. If we love GOD, we shall love our fellow-creatures also, and they will honour and respect us for the love that we have for our heavenly FATHER.

RESOLUTION.

TO try to do everything with the intention of following CHRIST'S example, so that I may advance each day in some little thing that will make my life a more holy one.

PRAYER.

I HUMBLY ask Thee, my GOD, to keep my feet from slipping, so that I may walk sted-

fastly in the right path, and follow the guidance of my LORD and SAVIOUR JESUS CHRIST. Amen.

MEDITATION XLIX.

"His mother kept all these sayings in her heart."

PRELUDE.

THE Blessed Mary was very quiet and recollected in all her ways ; she dwelt upon what had been revealed to her in GOD'S Word, and she pondered over it in her heart, and watched for the fulfilment of the prophecies respecting her Child.

Point 1. Mary knew that great sorrow was in store for her, and that she must submit to seeing her loved Child suffer a cruel death ; but we are told she pondered over these things, and therefore we know that she did not go from one friend to another asking for pity and sympathy, but she kept her sorrow quietly in her heart and communed with GOD about it, and so from day to day she grew stronger in her faith.

Point 2. GOD permits us to have sympathy in our trials from those who are dear to us, for His dear SON showed His tender pity and sympathy with the sisters who were grieving at the death of Lazarus ; but He would have us learn that, like the Blessed Virgin and these sisters of

Lazarus, we must first seek comfort from GOD, and bear our sorrows quietly and ponder over them by communing with GOD, and He will then strengthen us to bear them.

RESOLUTION.

TO carry all my little sorrows and troubles straight to JESUS and ask Him to comfort me.

PRAVER.

ALMIGHTY FATHER, give me a quiet and recollected spirit, that I may ponder over Thy words and be ever ready to hear Thy Voice. For CHRIST's sake. Amen.

MEDITATION L.

"And the Child grew and waxed strong in spirit."

PRELUDE.

CHRIST toiled with His Hands and helped to earn the daily bread for Himself and His parents. His Body was thus brought into subjection, and His Spirit became strong. Idleness wastes our bodily strength, and also makes us weak in spirit.

Point 1. Spiritual strength is courage, it is the fearlessness that GOD gives to those who fight in the Christian warfare. They are strong with the power of grace, and nothing hinders

them from doing what they know to be right, even if they have much to endure in fulfilling it.

Point 2. If we would, like our LORD, grow strong in spirit, we must never be ashamed to own Him, but must be courageous and strong in our faith. There must be no fear of our fellow-creatures, no desire to yield to them if they should ask us to do what we know would be displeasing to GOD, but we must be strong and resolute with the might that GOD will give us. Idleness is a great hindrance to strength. If our hands are idle, our minds will grow weak. CHRIST has shown us that it is not only noble to labour, but that it is necessary to our spiritual progress, for as He was toiling with His Hands He grew "strong in Spirit."

RESOLUTION.

TO keep my time fully occupied, so that there may be none lost, and to strive for more courage, so that I may not fear the ridicule of my companions when they try to turn me from my purpose.

PRAYER.

GIVE me, O LORD, strength to fight manfully under Thy banner, that I may never be afraid to own that my desire is to serve and please Thee. For my LORD JESUS' sake. Amen.

MEDITATION LI.

"Full of grace and truth."

PRELUDE.

THE Child JESUS showed His truthfulness by living strictly in accordance with the station in which GOD had placed Him. He lived truthfully fulfilling His daily occupation, acting up to the lowly life His FATHER had ordained for Him, without trying to show how great He was, and how far above all those with whom He dwelt.

Point 1. Truthfulness is not merely saying what is true, it is also acting the truth, living the truth; it is not trying to appear anything but what we are, it is living a straightforward life, and fulfilling each little duty with exactness and truthfulness.

Point 2. There are many little things that we do every day which show that we are not trying to live a truthful life. Sometimes we try to make others think better of us than we deserve, or we try to appear from our dress or our customs as if we were in a higher worldly state than we really are, or we pretend to be more learned or talented than is really the case, and so we live *untruthfully*; this is not pleasing to GOD. CHRIST has shown us how we can live

truthfully under whatever circumstances we may be placed.

RESOLUTION.

TO be watchful over my actions as well as my words, and to strive to be upright in all things.

PRAYER.

GIVE me, O my FATHER, a truthful, upright heart, that I may ever fear to say or do anything that is displeasing to Thee. For my LORD JESUS CHRIST'S sake. Amen.

ASH WEDNESDAY.

MEDITATION LII.

"Turn ye even to Me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning."

PRELUDE.

THIS is the day appointed by the Church to be kept as a day of abstinence and penitence. In order to obey rightly this rule of the Church, we must do as the prophet Joel has by the inspiration of GOD told us to do. This is the beginning of the solemn forty days through which we must try and follow our LORD in His fastings and watching, so that by His help strengthening us we may grow more like Him.

Point 1. We must turn to the LORD by set-

ting our minds stedfastly to think of Him more than of anything else, not only sometimes, or when we feel there is nothing else particularly to occupy our thoughts, but we must do so "with all our heart," at all times trying to think what He would like us to do or say, and during this coming season of Lent more especially, because this time is set apart to remind us of solemn and holy things.

Point 2. We must turn to our LORD with fasting, because that will remind us that our body is not to be our first thought, but it must be denied what it most cares for, in order that *it* may be brought into subjection, and that our souls may grow stronger. We must weep, because we have caused our LORD to weep for us. We often shed tears because some trifling thing has vexed us, or because we have made some one who loves us sorry because we did not do as they wished; shall we not shed tears because we have made JESUS sorry, for He loves us, and we so often do things to cause Him sorrow? We must *mourn*, that is, we must not only *fast* and *weep*, but we must really *grieve* for all we have ever said or done that has made JESUS mourn over us.

RESOLUTION.

TO try this day to fast willingly and secretly. If I am not allowed to do it just in the way I think best, I will try and submit quietly,

denying myself any little thing that I can without attracting the notice of others, and I will offer my desire to do more, to my LORD.

PRAYER.

O MY LORD JESUS, Who didst fast for me that I might have Thy example to encourage me, grant that I may do so willingly, and that it may be blessed to me. For Thy dear sake. Amen.

FIRST THURSDAY IN LENT.

MEDITATION LIII.

"I set my face unto the Lord God, to seek by prayer and supplications, with fasting: and I prayed unto the Lord my God, and made my confession."

PRELUDE.

DANIEL "set his face unto the LORD." He gave up all thought of his own power and strength, and trusted all in GOD'S Hands ; but he used the means that GOD has appointed, he did not sit idly waiting for GOD'S help to come to him, he prayed, he supplicated, entreated GOD for what he wanted, and he fasted, so that he might not fail to subdue his flesh and show himself humbled before his GOD ; after fasting

he made his confession, and thereby owned his sinfulness.

Point 1. In order that our fast may be acceptable to GOD, we must ask the HOLY SPIRIT to teach us how to fast. Fasting will not be wearisome to us if we recollect that JESUS fasted, and that He knows what the difficulty is to us, and that He will accept the effort we make. He will give us grace through it to conquer our faults.

Point 2. Fasting should lead us, as it did Daniel, to confess our sins, and thus own ourselves unable to do right, unless we use the means GOD has appointed for us.

RESOLUTION.

TO fast during Lent with an especial intention to conquer some fault that I know is displeasing to my LORD.

PRAYER.

I PRAY Thee, my heavenly FATHER, to show me my *sins*, that I may own them ; and I humbly ask of Thee the grace of true penitence and strength to fight against them. For my LORD JESUS' sake. Amen.

FIRST FRIDAY IN LENT.

MEDITATION LIV.

"Is not this the fast that I have chosen? to loose the bands of wickedness? . . . Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?"

PRELUDE.

I SAIAH shows us that the outward form of fasting is of no value, unless it lead us first to repentance, then to works of charity.

Point 1. We are to loose the bands of wickedness, and then to deal our bread to the hungry, the bread that costs us something to give up. We are to bring the poor to our house, to give our time to them, to put aside our pride and draw the poor near to us, and this because they are CHRIST'S poor.

Point 2. Fasting, therefore, should lead us to unselfishness. It should make us forget our own wishes in trying to spend our time and our money for others. Fasting should make us long to do more for CHRIST, and unless we fast with the desire of becoming more like Him, it will be of no avail. CHRIST gave up all that He cared for, and spent forty days and nights fasting, that He might show us how to deny ourselves.

RESOLUTION.

I WILL try to do something this day for some poor or sick person. If I cannot do any outward act for them, I will offer an especial prayer for some one in this parish who is in need or sorrow.

PRAYER.

I PRAY thee, my heavenly FATHER, to give me the grace of *self-denial*, that I may love to give up what pleases me, so that I may follow the LORD'S example, for Whose sake I desire to keep the fast appointed for me. This I humbly ask through the merits of CHRIST my SAVIOUR. Amen.

FIRST SATURDAY IN LENT.

MEDITATION LV.

"Thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

PRELUDE.

THESE words are given to us by Isaiah to show us what is the reward of those who keep the fast in its true and deepest meaning.

Point 1. Isaiah says "we shall be like a

watered garden." The flowers, that is, the virtues that CHRIST would have us cultivate, will be strengthened and made to *increase* by the power of self-denial, by sorrow for sin, and by prayer. Like flowers that are watered, they will blossom brightly in the garden of our hearts and be pleasing to our Master; and like a "spring of water" that is always being renewed and rises ever clear and bright, the virtues we have tried to cultivate during the season of Lent will be from time to time renewed, by the constant flowing into our hearts of the HOLY SPIRIT, Who never fails those who desire His help.

Point 2. What are the flowers or virtues that I must seek to obtain for my garden? Humility must be the first, because unless I humble myself I cannot hope to follow JESUS, and be pleasing to Him. Satan lost his place in Heaven because he thought much of himself. The humble soul will be always ready to give up a desire or an opinion for the sake of yielding kindly to others, and will be ever seeking to hide itself from the notice of the world, so that it may live closer to its LORD.

RESOLUTION.

I WILL endeavour to do nothing to-day that will attract notice to myself, either by my ~~ess~~ or my words, but I will try to be quietly

happy, and content to be unnoticed by all save my LORD.

PRAYER.

O MY FATHER, give me that humbleness of spirit which will teach me to think nothing of myself, that I may give all the glory to Thee. For my LORD JESUS CHRIST'S sake. Amen.

FIRST SUNDAY IN LENT.

MEDITATION LVI.

"Then was Jesus led up of the spirit into the wilderness to be tempted of the devil."

PRELUDE.

JESUS allowed Himself to be led into the wilderness that He might show us how necessary it is that we should sometimes retire from the world, and deny ourselves comforts and luxuries, in order that we may be able to resist temptation and grow strong in grace.

Point 1. Unless we make some especial effort to forget self and our bodily desires, self will get the upper hand, and our LORD shows us by His fasting and retirement in the wilderness that we cannot do without some especial time being set apart for the care of our souls.

Point 2. Our LORD'S fast was a miraculous one. He does not expect that we can do as He did, He only asks of us just as much as we are able to bear. Each one of us must obey His command to deny ourselves. He knows whether we do this as much as we are able. JESUS permitted Himself to be tempted, therefore we must not expect that we shall be free from temptation. It is by resisting, not giving way to temptation to sin, that we are enabled to grow in grace. Every resisted temptation is gain, but to yield to it would be giving a place to Satan in our hearts ; each time we cast him out we grow stronger in grace.

RESOLUTION.

TO be watchful against the first feeling of temptation to do anything that I know would be displeasing to my LORD, and to ask for the HOLY SPIRIT's help at *once* to resist it.

PRAYER.

I PRAY Thee, my FATHER, to strengthen me by Thy HOLY SPIRIT, that I may be able to shut the door of my heart firmly against Satan's efforts to tempt me. I ask this for my LORD JESUS' sake. Amen.

FIRST MONDAY IN LENT.

MEDITATION LVII.

"If thou be the Son of God, command that these stones be made bread. But He answered, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

PRELUDE.

SATAN knew that our LORD was hungry; he therefore tempted Him in the way in which he thought He would be most likely to yield. Satan thought that, if He really was the SON of GOD He would at once change the stones into bread, if He was also Man, He would in the extremity of His hunger eat the bread. Our LORD did not reprove Satan, but He answered him in this and in each of his temptations by the simple words of Scripture, "It is written, Thou shalt not live by bread alone."

Point 1. Our LORD permits Satan to tempt us on the point where we are most likely to yield, and Satan tries to persuade us that there is just one sin that we may commit without its doing us any harm; and so we go on in that sin until it becomes our besetting sin—the sin that we most frequently commit—and this grows stronger

and stronger, and more difficult to resist each time that we give way to it.

Point 2. There are some sins that are called deadly sins. Pride is one of these. The heart must be well searched to find out if any indulgence is given to pride—the being proud about talents, personal appearance, the power of being amusing to others, social position, or pride about spiritual things.

RESOLUTION.

TO watch over myself to-day, to find out whether I am letting Satan induce me to give place to pride about anything ; and when I have found out in what way he is tempting me I will note it down, that I may remember to guard against it.

PRAYER.

HOLY FATHER, Who didst permit Satan to tempt Thy SON in order that I might know how to resist him, give to me the grace of Thy HOLY SPIRIT, that by His help I may be enabled to fight against temptations. For JESUS' sake. Amen.

FIRST TUESDAY IN LENT.

MEDITATION LVIII.

"Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the Temple, and saith, If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone. Jesus said, It is written, Thou shalt not tempt the Lord thy God."

PRELUDE.

SATAN desired our LORD to cast *Himself* down, so that He might fall by His own freewill. Satan *tempts* us to commit the sin, but it is by our own freewill that we commit it.

Point 1. Satan cannot make us do what is wrong against our own will. He used the words of the Bible in this temptation of our LORD, showing that even in that way he may tempt us, by trying to make us pervert the words of Scripture and use them to suit our own ends. JESUS meekly answered, "Thou shalt not tempt the LORD thy GOD."

Point 2. Satan tempted our LORD to use His power and self-reliance. He knew very well that JESUS could cast Himself down without

receiving any injury, and that angels would bear Him up ; but JESUS forbore to use His power, because He knew it was a temptation to show it forth. He thus showed us that when we feel vain and tempted to display our superiority and power over others, that we must remember that it is Satan's temptation, and we must be careful lest he persuade us to act in our own strength.

RESOLUTION.

THAT I will not attempt to do anything in my own strength, but will ask GOD to help me, so that I may give Him the glory.

PRAYER.

KEEP me, O my FATHER, from all vain thoughts, and from trusting in my own strength ; and teach me to offer up all my actions to Thy honour and glory. For CHRIST'S sake. Amen.

SECOND WEDNESDAY IN LENT.

MEDITATION LIX.

"Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them ; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me. Then saith Jesus unto him, Get thee

hence, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

PRELUDE.

THE first time Satan tempted our LORD it was through the desires of the flesh, the second was through pride and self-reliance, and this third and last was by an eager desire for worldly possessions.

Point 1. In the mind of Satan there was nothing more desirable than to possess the whole world ; he craved for all that this world could give, and he pretended that if our LORD would worship him, he would give Him worldly possessions, though he knew he had no power to do so.

Point 2. Satan finds out what we most wish to have, and if he sees that we care very much about possessing worldly things, such as jewels, fine dress, or anything that it is not lawful for us to have, because it is beyond the means that GOD has given us—if we set our hearts on these, and long overmuch to have them, he will try to make us believe that they are *necessary* for us, and we shall become discontented if we cannot get them. Our LORD now rebukes Satan in a way which must have made him feel his wickedness, and he must then have *realized* that He was no other than the SON of GOD, for after this the devil leaveth Him.

RESOLUTION.

TO try to be content with the position in which GOD has placed me, and not to be extravagant in spending my money beyond what is necessary for me, so that I may have more to give to those who are in need.

PRAYER.

I PRAY Thee, my FATHER, to help me to put Satan behind me by the power of Thy HOLY SPIRIT; and grant that I may not set my heart upon worldly possessions, but be always ready to give them up and deny myself for JESUS CHRIST'S sake. Amen.

SECOND THURSDAY IN LENT.

MEDITATION LX.

"God spake these words, Thou shalt have no other gods before Me."

PRELUDE.

THE heathen multiply their gods, because in none can they find satisfaction. Christians make to themselves gods of their wealth, their goods, their amusements, their food, their clothes, and their talents.

Point 1. To make a god of anything is to value it more than anything else, to trust in it, to believe that it is necessary for us, to be always thinking about it, to long overmuch for it, to be unsatisfied if we do not obtain it, because we have set all our desires upon it, and thus we worship it. GOD says we shall have none other gods but Himself.

Point 2. GOD knows whether I am making a god in my heart of anything but Himself. He knows whether I am thinking more of my studies, my talents, my dress, my personal appearance, than I am of Himself; for He is everywhere, and sees everything, and knows what are my motives for doing things, which those around me do not know. If I am caring for anything more than for Himself, I cannot hide it from Him.

RESOLUTION.

TO try to find out what is the one thing that I care for more than GOD, and to resolve to think less of it, so that my thoughts and time may be more given to GOD.

PRAYER.

MY FATHER, help me by the power of Thy HOLY SPIRIT to cast out from my heart anything that takes the first place, so that it may be filled with Thyself. Grant this, I humbly ask, for JESUS' sake. Amen.

SECOND FRIDAY IN LENT.

MEDITATION LXI.

"I the Lord thy God am a jealous God."

PRELUDE.

WE are GOD'S children ; He made us, He gives us life, He gives us all our worldly possessions, He orders everything for us, He cares for us every moment ; we cannot breathe or stir without Him, He claims us for His own, and He is therefore a jealous GOD.

Point 1. GOD'S love for us is greater than any other love can be ; it is love that has sacrificed what He most dearly loved in order that He might make us happy. He gave His greatest treasure for us, His only SON ; He has done for us what none other could do, and He commands us to remember always that He is jealous of our love. If we give more of it to any other than to Himself, we are breaking one of His commands.

Point 2. GOD promises to show His mercy to those who love Him and keep His Commandments. He tells us that we must not bow down to nor worship any "graven image," anything that man can make. This does not mean that we may not use such things as pictures, or

crosses, or figures to remind us of CHRIST. GOD has given men talent to make these beautiful things, and we are to use them thankfully as helps which He permits to us ; but we must not bow to them or worship them, or think that they in themselves have any power to help us, this would be to break GOD'S command : they have no power in themselves, they are only the work of men's hands ; but when rightly used, they are like the beauties of nature and all lovely sights and sounds, they lead our thoughts upward, and give us longings for better things than we can have on earth.

RESOLUTION.

TO search my heart, to find out whether there is anything or any one that I am caring for more than GOD, and to resolve to try to love Him first, and then I shall love every one very much, because we are all His children.

PRAYER.

MY heavenly FATHER, I pray Thee to help me to keep Thy Commandments with a willing and cheerful heart. For CHRIST'S sake. Amen.

SECOND SATURDAY IN LENT.

MEDITATION LXII.

"The Lord will not hold him guiltless that taketh His Name in vain."

PRELUDE.

BY irreverence in our words, and also in our actions, we take GOD'S Name in vain ; a pure and reverent spirit will never say a holy word lightly, or allow an irreverent posture when speaking to GOD in prayer or praise. Some holy words are used in common speech, and become so familiar that we are apt to forget that GOD has forbidden us to use them lightly ; and some persons have a favourite expression which they constantly use, but if they thought seriously about it they would probably discover that by that expression they are taking GOD'S Name in vain.

Point 1. "GOD will not hold him guiltless," that is, He will punish those who break this command. For every light, irreverent word I shall have to give an account. St. James says, "the tongue is an unruly evil;" it is so easy to use a wrong expression when wanting to make our words impressive or to catch up sayings that we are in the habit of hearing others use, without

thinking that it is wrong, but which to GOD's Ear are irreverent words.

Point 2. By irreverence in manner we act the taking GOD's Name in vain. He would have us always remember His Presence, whether we are alone or in public. In our homes we must be careful that we treat holy things with reverence. In church it is irreverent to be gazing at those around us, and to sit when we ought to kneel; because it is GOD's house, and He has promised to be there especially, for He says, "Where two or three are gathered together in My Name, there am I in the midst." Reverence to GOD is learned by reverence to parents and to those whom GOD has appointed to be over us, as bishops and priests; if we treat these with disrespect, we cannot reverence GOD, Who is greater than these.

RESOLUTION.

TO be watchful over my words, lest I should say any light or irreverent word, and to try to check the use of wrong expression in others.

PRAYER.

OLORD, I pray Thee, help me to guard my tongue, that I may never say anything that will cause me to take Thy Name in vain. I humbly ask Thee, for my LORD JESUS' sake. Amen.

SECOND SUNDAY IN LENT.

MEDITATION LXIII.

"Jesus said unto her, O woman, great is thy faith : be it unto thee even as thou wilt."

PRELUDE.

THESE words were said to a Canaanitish woman ; she was a heathen, she lived in a city which was very wicked, she had heard of CHRIST and His power, and knowing her own sinfulness and misery, she came to Him, owned that He was the Son of David, and asked Him to have mercy upon her.

Point 1. CHRIST desired something more from this woman than a cry for mercy. He wanted to prove whether she was really humble, and whether she really believed that He had power to save her ; so He makes her feel that she is very wicked by telling her that "it is not meet to take the children's bread, and to cast it to dogs." But still she perseveres, and replies in those very touching words, "Truth, LORD : yet the dogs eat of the crumbs which fall from their masters' table."

Point 2. She was rewarded by our LORD for her perseverance and humility, for He acknowledged and commended her faith, and gave her

what she desired. "Be it unto thee even as thou wilt." Our LORD often tries us in the same way: we ask perhaps that He will help us to conquer some fault, and yet time after time we find ourselves falling into it again, and we wonder why we do so, feeling satisfied that we have done what we can to conquer it by asking GOD to help us; but as GOD required of this poor heathen woman some sign that she was in earnest when she asked Him for mercy, surely He requires us to do something more than merely ask for help—He requires us to persevere, humbly to confess our fault every time we commit it, and to try to conquer it.

RESOLUTION.

TO persevere this day in trying to check my especial fault.

PRAYER.

GRANT to me, my heavenly FATHER, I humbly pray, the grace of perseverance, that I may not weary of trying under all difficulties and discouragements to conquer my faults. I ask this my petition for JESUS CHRIST'S sake. Amen.

SECOND MONDAY IN LENT.

MEDITATION LXIV.

"Remember the Sabbath day, to keep it holy."

PRELUDE.

WHEN GOD created the world, He appointed some especial work for each of the six days; but on the seventh day "He rested," and by so doing He hallowed it, and set it apart as something quite different from the other days. He made it His own day, a day to be devoted especially to Himself, for "it is the Sabbath of the LORD thy God."

Point 1. GOD rested on the Sabbath Day. To rest is not to be idle, the body can rest whilst the mind is at work; there is pleasure and peace in rest, there is neither pleasure nor peace in idleness. GOD has given us one day to be set apart for Himself, and He tells us we are to refrain from ordinary works on that day and give our time to Him; so we know that He wishes us to think more of Him on that day, and to spend it in His service only.

Point 2. How can I keep the Sabbath holy? By making it a joyous happy day, never allowing myself to think it dull or wearisome, trying to

spend my time in doing something that will be an acceptable offering to my LORD, either by reading about Him and so learning to know Him better, or by doing acts of kindness for those around me or for any that are sick or suffering, and by putting aside altogether all amusements and employments that are usual to me on other days.

RESOLUTION.

TO try to make my Sundays really holy and happy days for myself and for those around me.

PRAYER.

O GOD, Who hast made the Sabbath for Thine own day, help me to keep it according to Thy holy Will. For CHRIST'S sake. Amen.

SECOND TUESDAY IN LENT.

MEDITATION LXV.

"Honour thy father and thy mother."

PRELUDE.

HONOUR is due to parents, for they are GOD'S representatives to us ; to them is intrusted by GOD the care of our souls as well as our bodies ; to honour them is to treat them with

respect and courtesy, to be willing to yield to their opinions, knowing that GOD has appointed them to be over us, and therefore they have a right to exercise authority over us.

Point 1. CHRIST is our Example as to the way in which we should honour our parents. He lived in subjection to them, He obeyed them, He submitted to their control, He laboured for them with His Hands, He humbled Himself to live as they did a lowly life, although He was born a King.

Point 2. In order to keep this command we must not act as if we knew better than our father and mother; we must never treat them with disrespect either by word or manner, but we must look up to them with love and fear. Even if they rule us harshly, we must respect them; and if they treat us leniently, we must not take advantage and behave as if we had no respect for them. CHRIST has shown us how we ought to treat them, and if we wish to please Him we must follow His example.

RESOLUTION.

THAT I will not set up my opinion above that of my parents, but will try to be courteous and respectful to them in all things.

PRAYER.

TEACH me, my FATHER, to follow my LORD'S example by honouring my parents, and

give me a humble spirit that I may willingly yield to them in all things, for His sake. Amen.

THIRD WEDNESDAY IN LENT.

MEDITATION LXVI.

"Thou shalt not kill."

PRELUDE.

THERE are two ways especially in which we may break this command. We are not to hurt or to kill unnecessarily any living thing ; and we are not to kill, that is, injure in any way, the souls of our fellow-creatures.

Point 1. Cruelty, in whatever form it may be represented, is abhorrent to GOD, Who loves all that He has made. The wilfully hurting anything GOD has made is cruelty, and those who take pleasure in what are called practical jokes, when they know that they cause fear and alarm, or those who torture dumb animals in any way whatever, cannot be trying to follow the tender, loving Shepherd Who carries the little weary lambs in His Bosom.

Point 2. Am I injuring the soul of any one by teaching them by my example to do what is wrong? Am I giving way to violent temper, and

thus injuring my own soul. JESUS says I must not give way to wrath. "Let not the sun go down upon thy wrath." An evil temper may lead me to hurt others as well as myself.

RESOLUTION.

I WILL try to treat all GOD's creatures with tenderness, and I will be watchful lest by my words or actions I set a bad example to any one.

PRAYER.

TEACH me, my heavenly FATHER, to be loving and tender to all Thy creatures, that I may hurt nothing by word or by deed. For JESUS CHRIST'S sake. Amen.

THIRD THURSDAY IN LENT.

MEDITATION LXVII.

"Thou shalt not commit adultery."

PRELUDE.

CHRIST speaks of His Body as the temple which shall be destroyed, and after three days it shall be raised again, and He says, "Ye are the temple of GOD," and St. Paul says, "Know ye not that your body is the temple of the HOLY GHOST?"

Point 1. Seeing that our bodies are the temples or dwelling-places of the HOLY GHOST, how pure they should be kept, so that they may always be a fit resting-place for so holy a Guest! Our bodies must be carefully guarded from all that is sinful, or the HOLY GHOST will not dwell in them; our bodies as much as our souls belong to GOD and not to ourselves, and they must be always kept ready for the HOLY SPIRIT, Which is the Spirit of Purity, to dwell in them.

Point 2. Our LORD says, "Blessed are the pure in heart." No action or word must be allowed of which we should feel in any way ashamed, and which would in any way soil our purity of heart. To those who keep this command what an especial blessing is promised, "They shall see GOD"!

RESOLUTION.

TO try at all times to remember that the HOLY GHOST dwells in me.

PRAYER.

O LORD JESUS, I pray Thee, Who art of purer eyes than to behold iniquity, to clothe me with Thy robe of righteousness, and to make my heart pure. Amen.

THIRD FRIDAY IN LENT.

MEDITATION LXVIII.

"Thou shalt not steal."

PRELUDE.

WE rob GOD when we waste anything that He has committed to our care. We steal when we are unjust by trying to extort from others more than is our due. We steal when we claim for ourselves praise that should be bestowed upon another.

Point 1. Time is one of the things GOD has committed to our keeping. "There is a time to every purpose," and if we spend it in idleness, or in frivolous amusements, or in any way for which we cannot give a good account, we are stealing it from GOD, for it is not our own.

Point 2. To claim praise for ourselves which we do not deserve is to rob others of their due. How often is this done by us, as if it were not sinful! for perhaps no one notices it; but GOD knows that we have stolen what does not belong to us. We should be filled with shame if we were accounted as a thief, but are we not often more deserving of punishment in this respect than many on whom the world passes sentence of

guilt? It is said, "Let him that stole steal no more."

RESOLUTION.

I WILL try to be upright and honest in all my ways, and to remember that my time as well as my talents are not my own, but are lent to me by GOD, therefore I must account to Him for the use of them.

PRAYER.

O MY FATHER, Who knowest all the secrets of my heart, help me to be upright and honest in all my ways. For CHRIST'S sake. Amen.

THIRD SATURDAY IN LENT.

MEDITATION LXIX.

"Thou shalt not bear false witness against thy neighbour."

PRELUDE.

THIS command includes all kinds of falsity, untruths that are uttered, untruths that are acted, speaking evil of our neighbours, and making them appear to disadvantage in the sight of others. It also means exaggerating and trying to appear what we are not.

Point 1. In our daily intercourse with those around us how apt we are to repeat some tale we have heard which is not to our neighbour's advantage, and which we do not even know is true; or we speak of some trivial mistake that a friend has made, and we add a little to it to make it appear more worthy of repetition, and thus we bear false witness.

Point 2. To say what is not true is to yield to Satan's temptation, for he is called the "father of lies;" but our heavenly FATHER is "a GOD of truth, just and right is He." He knows whether we are perfectly truthful in all our words, and He often permits the HOLY SPIRIT to check us, through the voice of conscience, when we are about to deny the truth.

RESOLUTION.

THAT I will be watchful over my words, lest I should exaggerate, or in any way say what is not quite true.

PRAYER.

O LORD, Thou GOD of truth, make me to be watchful over my tongue, so that I may not offend Thee in word or deed. For CHRIST JESUS' sake. Amen.

THIRD SUNDAY IN LENT.

MEDITATION LXX.

"Jesus was casting out a devil, and it was dumb. And it came to pass when the devil was gone out, the dumb spake, and the people wondered."

PRELUDE.

SATAN had taken such hold upon the man that he could utter nothing. Satan makes those dumb who give themselves up to serve him, making them incapable of praying and of praising GOD; he makes the soul dumb, so that it can utter only what he desires; but Satan cannot cause this dumbness unless we give ourselves up to serve him, and so shut out GOD from our hearts.

Point 1. It is GOD's Voice that speaks in the soul and makes it live. Satan tries to make us dumb, so that we shall not respond to this Voice. GOD's Voice is all of love. Satan wishes us not to love GOD, so he tries to make us hardened against Him; all that we say that is not of love is dumbness, for it is Satan speaking in us, and not GOD.

Point 2. When Satan is kept out of our hearts, we are able to speak, as the dumb man spake when he was delivered; we can speak to

GOD in prayer and praise, we are free, we can tell of GOD'S love and goodness to others. "The people wondered" when the dumb man spake ; they saw the wonderful power of GOD, they knew that Satan was driven out, and that the man was filled with the power of the HOLY SPIRIT.

RESOLUTION.

TO trust GOD more fully in times of difficulty, knowing that if I ask Him, He will help me to keep Satan out of my heart.

PRAYER.

O LORD, open Thou my lips, that I may speak of Thy loving-kindness and mercy all the days of my life, and give me strength to keep Satan out of my heart. For Thy dear SON's sake. Amen.

THIRD MONDAY IN LENT.

MEDITATION LXXI.

"Thou shalt not covet."

PRELUDE.

A COVETOUS spirit is an unthankful spirit ; it desires all good things for itself, it forgets to give thanks for mercies, and it is ever

discontented because it cannot have everything that it desires.

Point 1. This commandment tells me that I must not covet anything that belongs to my neighbour, for to do so is to wish for that which GOD has not given me; my neighbour may possess many things that I should like to have, but which it may not be lawful that I should possess, and I must be content with what GOD has provided for me.

Point 2. Selfishness is one kind of covetousness. It ought to be more pleasure to us to see others enjoying what we like than to have these pleasures for ourselves. To be selfish is to be discontented, it makes our own lives unhappy and destroys the happiness of those around us. How sweet it is to be with those whose every thought is for others, and who are ready to give up their will to please another!

RESOLUTION.

TO try this day to give up something that I care for, in order to give pleasure to another.

PRAYER.

O GOD, my FATHER, Who hast bidden me keep Thy Commandments, help me in my desire not to be covetous, and make me con-

tented with the blessings that Thou hast given me. I humbly ask Thee for JESUS' sake. Amen.

THIRD TUESDAY IN LENT.

MEDITATION LXXII.

"Lord, behold, he whom Thou lovest is sick."

PRELUDE.

JESUS had been staying at Jerusalem, but the people would not listen to Him, but persecuted Him, so He went to Bethabara, and He was received there with reverence. He was teaching the people, who were eager to hear Him, when He received the message from Bethany from Martha and Mary, the sisters of Lazarus, "He whom Thou lovest is sick."

Point 1. Jesus loved Martha and Mary; they knew this, and instead of imploring Him to come at once to Lazarus, they merely sent to tell Him that he was sick, knowing that He would do whatever was best for him. The reply that JESUS sent was, "This sickness is not unto death," and He tarried two days before He went to them.

Point 2. JESUS loved Lazarus, and yet He did not hasten to him to cure him, and for two

days He left the sisters in doubt as to whether He would do anything for them. But JESUS had not forgotten the message, He knew that Lazarus was already dead; He was trying the faith of those He loved by keeping them in suspense. When JESUS arrived it must have appeared to the sisters that He was too late, for Lazarus had been laid in the tomb, for in that country persons are buried very soon after death. When JESUS arrived the sisters were sorrowing, but not without hope; for Martha went out to meet Him, knowing that He would comfort them. JESUS not only permitted their sorrow, but the Bible tells us that He also "wept."

RESOLUTION.

NOT to be discouraged even if JESUS does not seem to answer my prayers, but to try to firmly believe that He always knows what is best for me.

PRAYER.

LORD JESUS, I pray Thee to increase my faith, so that I may trust Thee to do what is best for me at all times. Amen.

FOURTH WEDNESDAY IN LENT.

MEDITATION LXXIII.

"Father, I thank Thee that Thou hast heard Me. And when He thus had spoken, He cried with a loud voice, Lazarus, come forth."

PRELUDE.

JESUS pleads with His FATHER for Lazarus. He and His FATHER are One. What the FATHER wills, is the will of His SON. JESUS loves to show forth His FATHER'S power. After having acknowledged, in the hearing of the mourners gathered round the tomb, that He had prayed to His FATHER, He showed forth His mighty power by telling Lazarus to "come forth."

Point 1. The same Voice which bid Lazarus come forth will call us from our graves when the last trump shall sound, and the mighty power which restored Lazarus to life will change our bodies and fashion them like unto His glorious Body. The calling forth of Lazarus may be considered as a type of our own resurrection.

Point 2. JESUS is the "Man of Sorrows." He knows how to sympathize with every little grief that we have, for He has endured every kind of sorrow. We must tell Him our little

troubles, our daily trials, and everything that makes us sad, and He will know how to comfort us. When He saw Martha and Mary sorrowing for their brother, He wept with them.

RESOLUTION.

TO tell JESUS of all my sorrows, and to leave them in His care, instead of letting them make me feel unhappy and discontented.

PRAYER.

FATHER, I humbly ask Thee to give me such trust in Thee that whatever trial or sorrow Thou mayest send me, I may be able at all times to feel that it comes from Thy Hand, and that Thou wilt comfort me according to my need. I ask this for CHRIST'S sake. Amen.

FOURTH THURSDAY IN LENT.

MEDITATION LXXIV.

"A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none."

PRELUDE.

WHEN CHRIST spake this parable He was dwelling among the Jews. They would not believe in Him. He wanted to save them,

but they would not be saved ; therefore He said their city must be overthrown and destroyed as a punishment for their wickedness. He showed them by this parable what He would do, viz. that He would give them a little longer time to repent. We know that they did not heed this warning, therefore their city was destroyed.

Point 1. Our LORD speaks of Himself as the Vine-dresser. He intercedes for the fig-tree. By the fig-tree He would have us understand the Jewish people, with whom He had pleaded that they should bring forth fruit. For three years JESUS was with them, seeking some proof of fruit in them and found none ; yet, like the vine-dresser who pleaded for another year before the fig-tree was destroyed, He would give the Jews a respite before their city was destroyed.

Point 2. JESUS is very patient with us ; He gives us every opportunity of knowing what He would have us do for Him ; He has given us the Bible, from which we can know Him ; He has given us His priests to teach us and help us in our difficulties ; He has given us beautiful services of prayer and praise, through which we can make all our wants known to Him ; and yet when He looks into our hearts, He must often find that there is no fruit, that we have not made a good use of the time He has given us. We must be careful lest He order us to be cut down

like the unfruitful fig-tree, for He says, " My SPIRIT shall not always strive with man."

RESOLUTION.

TO try to listen for GOD'S Voice speaking to me, that I may not reject Him when He would teach me to do right.

PRAYER.

O MERCIFUL FATHER, Who wouldest have me be sorry for my sins and try to show by my life that I am repentant, I pray Thee to give me Thy HOLY SPIRIT to help me, that I may not waste the time that Thou hast given me for repentance. For JESUS CHRIST'S sake. Amen.

FOURTH FRIDAY IN LENT.

MEDITATION LXXV.

"A certain man made a great supper, and bade many. and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse."

PRELUDE.

THIS parable applies to the Jewish nation and also to our own. CHRIST warned the Jews over and over again by their prophets

before His Coming, and then at last He came to them Himself, but still they would not listen. CHRIST has given us better things than the Jews. We have the knowledge of His Resurrection, of His Ascension, the comfort of the HOLY SPIRIT, and the ministry of angels.

Point 1. The great supper has been made for us, and we have been invited to it. CHRIST has sent His servants to tell us that He has prepared it for us. Have we made excuses and turned away?

Point 2. At our baptism we were made children of CHRIST, members of His family. Since then He has given us every opportunity of knowing Him and of growing in grace, so that we may be fitted to be guests at the great supper at the end of the world, when He has promised that we shall sit down with His redeemed saints. Have we kept our baptismal robe white and unstained by sin, so that when GOD calls us to His banquet we may be ready?

RESOLUTION.

TO try not to make excuses for myself when I am corrected, but to be ever ready to own my faults.

PRAYER.

I PRAY Thee, my heavenly FATHER, to give me a humble spirit, so that I may never

make excuses for my faults, but try to conquer them through the power of the HOLY SPIRIT. For my LORD JESUS' sake. Amen.

FOURTH SATURDAY IN LENT.

MEDITATION LXXVI.

"Give an account of thy stewardship."

PRELUDE.

THESE words are from the parable of the Unjust Steward. A rich man had a steward, and he heard that he had wasted his goods, so he called him to him and said, "Give an account of thy stewardship." The sin of the steward was dishonesty; he was clever in wickedness, was crafty and cunning, and he tried his utmost to deceive his master. His master commended him in that he had acted wisely according to the wicked ways of the world, and our LORD explains it to be that by saying, "The children of this world are wiser . . . than the children of light;" that is, more clever in gaining their ends than the children of the Kingdom of CHRIST. We are all as stewards, stewards to our heavenly Master; He has intrusted gifts to us for which we must keep an account, so that we may know whether we have wasted them,

or whether we have used them aright for our Master's service. The unjust steward was not commended for his act, but for his forethought. We must learn to be wise in using the gifts GOD has given us, so as to increase them.

Point 1. GOD's gifts are very many. Time is one for which we shall have to give an account as to whether we have wasted it by idleness, or spent it in such kind of amusement which we shall be ashamed to own when CHRIST questions us as to whether we have spent it selfishly; for if we have not given a portion of it to GOD's service, we have been like the unjust steward.

Point 2. Our intellect is another gift which is only lent to us, it is not our own; we must not, therefore, give all our thoughts to study to gain worldly wisdom, but we must give a due portion of them to GOD, by studying His Word, and trying to impart the knowledge we have of Him to others. The same applies to all other gifts, and if we do not use them aright, we are guilty of dishonesty.

RESOLUTION.

THAT I will try to be honest, by rightly using my time and my intellect, so that I may not rob my heavenly FATHER of what belongs to Him.

PRAYER.

LORD JESUS, I ask Thee to help me to use rightly the gifts which Thou hast given me, so that when Thou callest me to give an account of my stewardship, I may receive the reward which Thou hast promised to those who serve Thee faithfully. Amen.

FOURTH SUNDAY IN LENT.

MEDITATION LXXVII.

"Jesus went over the sea of Galilee, and a great multitude followed Him, because they saw His miracles."

PRELUDE.

ESUS had left the Jews because they would not believe that He was the SON of GOD. He crossed the sea and went into Galilee. His influence drew many after Him, for it says "a great multitude followed Him." They were going up to the Passover, but were attracted to Jesus by seeing His miracle of healing the diseased, and the power that He showed gave them a desire to follow Him and see more of His works.

Point 1. The multitude crossed the sea to follow JESUS. This is a type of the water of

Baptism; all must be baptized before they can be made children of CHRIST and followers of Him. When they had passed over the sea, JESUS fed them. He nourishes us with heavenly food, food for our souls as well as our bodies, and without it we cannot live. If the multitude had not been fed, they would have perished with hunger. CHRIST feeds all who follow Him.

Point 2. CHRIST can heal all the diseases of our souls. All sin is disease. My soul is diseased by nature, but CHRIST can make it quite pure, and free from any malady; and He *will* do this if I follow Him, if I acknowledge His power, if I venture by the power of His grace to cross the sea, by leaving behind me all that shuts my LORD out of my heart; He will then feed me and give me strength for all my needs.

RESOLUTION.

TO have more confidence in CHRIST'S power to help me through all difficulties.

PRAYER.

O MY LORD JESUS, give me a thankful heart for Thy goodness to us, in healing us in our sicknesses both of body and soul, and make me love Thee more and more. Amen.

FOURTH MONDAY IN LENT.

MEDITATION LXXVIII.

"Father, I have sinned against Heaven, and before thee. He arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion."

PRELUDE.

THE prodigal son had a just portion of goods given to him by his father; he left his father's house and went out into a far country, and he wasted what had been given to him; there was a famine and he was in need, for he had saved nothing; he then was obliged to undertake the meanest work, and was sent into the fields to feed swine; he was hungry, but no one gave him to eat; he thought of his father's home, but knew he was not worthy to enter it; still he remembered his father's goodness to him, and he resolved to own his sin and to humble himself, by desiring to be made as one of "his hired servants."

Point 1. The prodigal's sin was in leaving his father's house at a time when he ought to have been under the control of his parents, and in wasting his money among evil companions. Those who are wilful and rebellious to their parents, who seek for change away from home, so that they may be beyond the reach of correction, and may spend in frivolity the means

which have been given them as their portion, are acting as sinfully as did the prodigal in our LORD'S parable. The father was forgiving and compassionate directly he saw his son show any sign of sorrow ; he came forward to meet him, and gave him a warm welcome back to his home.

Point 2. Are we not acting often towards our heavenly FATHER like the prodigal son ? He has given us a home, food, and money, but we are often discontented, and wish for more than He has given us ; we hour by hour rebel against our FATHER by disobeying His commands ; we gladly take all the good things He gives us, but we often forget to be thankful for them ; we grieve Him by doing what is displeasing to Him ; and yet when He sees we are sorry, He comes as it were to meet us and welcome us to the shelter of His Arms. He encourages us by making our spirits brave when we resolve to confess our sins, and He promises to accept our sorrow if we show that we are really penitent. He not only rejoices over us when we come back to Him, but He causes His angels to rejoice, for we are told "there is joy in heaven over one sinner that repenteth."

RESOLUTION.

THAT when I do anything that I know is displeasing to my FATHER, I will confess my fault at once, and ask for His forgiveness.

PRAYER.

I PRAY Thee, my FATHER, to make me thankful to Thee for all the love and forgiveness Thou hast shown me, and I pray Thee to give me courage to come to Thee, to own my faults with penitence and humility. For JESUS CHRIST'S sake. Amen.

FOURTH TUESDAY IN LENT.

MEDITATION LXXIX.

"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? . . . Joy shall be in heaven over one sinner that repenteth."

PRELUDE.

WHEN our LORD was on earth He went about amongst persons of all descriptions, sometimes amongst publicans and sinners, sometimes with the noble, the rich, and the proud Pharisees, who scorned those who were not in the same worldly position as themselves, and they murmured because JESUS showed His love towards those who were despised by themselves; but our LORD explained by this parable that He came not to call the righteous, but sinners to repentance.

Point 1. JESUS is our Shepherd. He spares no trouble to find us when we go astray. He knows how many snares there are in our way, how many things to lead us away from the fold. He knows that the bad example of our companions will lead us away, that the fear of ridicule will sometimes make us leave the good sheep who are trying to follow their Shepherd, and cause us to go into the wrong path; but still He seeks for the stray lamb, and if He find it He carries it safely in His Arms back to the sheep-fold, and when the lamb is brought back the sheep in the fold rejoice.

Point 2. Have we not often felt strongly tempted to do what is not right, and something has held us back? have we not felt the kind Shepherd putting out His crook to save us from the brambles, when He speaks to our conscience and warns us that we are going the wrong way? Shall we not love this tender Shepherd, and try not to grieve Him by leaving the fold? The parable tells us that when the lamb is found, the shepherd calls his friends together, saying unto them, "Rejoice with me, for I have found my sheep which was lost." The angels are the friends of our Good Shepherd, they attend upon Him in His FATHER's home; and He says, "There is joy in the presence of the angels of GOD over one sinner that repenteth."

RESOLUTION.

TO try not to allow myself to be led astray by listening to any who would try to make me think lightly of little sins, and when I am tempted to do so, to be resolute in not yielding to the temptation.

PRAYER.

O MY Good Shepherd, I pray Thee to keep me safe within Thy fold, and to bid Thy holy angels watch over me, that I may not stray from the right path. For Thy dear sake. Amen.

FIFTH WEDNESDAY IN LENT.

MEDITATION LXXX.

"There was a certain rich man, which was clothed in purple and fine linen, and fured sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate."

PRELUDE.

THE one had all of this world's goods; he had wealth and plenty of food, and we learn from the parable that he made a god of these and cared for nothing else. The other had to beg for his bread; he was in want, and he was sick and suffering. He asked the rich man to give him

food, but he was too much engrossed with his own selfish desires to take any trouble for the poor beggar. The beggar died, and the angels carried him to his FATHER. The rich man died and was in torment, and when it was too late he asked for mercy.

Point 1. GOD gives us good things in this lifetime, that we may use them for our needs and for the needs of others. If we are selfish and live as the rich man in the parable, faring sumptuously every day, that is, indulging ourselves selfishly in whatever GOD has given us, we can only expect that GOD will not show His mercy to us, or spare us from punishment; but if we are humble and lowly like the poor beggar, and only desire such things as are really good for us, we may hope for the mercy the beggar received who was carried by the angels to the shelter of his FATHER'S home.

Point 2. By this parable I learn that selfishness will keep me from GOD; for He would have me ever willing to give up some of the good things He has given me to others, and He would teach me to try to relieve those who are suffering from want or sickness, according to the means He has given me. I know that He loves those who are humble and who are despised by this world, for He has said, "Blessed are ye poor: for yours is the Kingdom of GOD."

RESOLUTION.

TO give up something to-day that I care for, in order that I may be able to give pleasure to another.

PRAYER.

O LORD my GOD, teach me to deny my self-indulgence, that I may live temperately in all things, and give me Thy HOLY SPIRIT to make me humble and lowly in heart. For CHRIST'S sake. Amen.

FIFTH THURSDAY IN LENT.

MEDITATION LXXXI.

"There met Him ten men that were lepers: and they lifted up their voices, and said, Master, have mercy on us. And when He saw them, He said unto them, Go show yourselves unto the priests. And as they went, they were healed."

PRELUDE.

JESUS was passing through Samaria and Galilee when He met the ten lepers. They stood afar off, for they were suffering from a sad disease, and were not allowed by their law to go within the gates of the cities. They were conscious of their sad condition, for they stood afar off; but they knew that JESUS was the Great Physician, so they cried to Him to have mercy and to heal them. JESUS had pity on them, and

He told them to show themselves to the priests. We know that JESUS could have healed them without this, yet it was His Will that they should use the means that He had appointed. They obeyed, and were at once healed.

Point 1. The lepers obtained all that they desired, but there was only one who showed his gratitude, and he humbled himself by falling on his face at JESUS' Feet and giving Him thanks. JESUS rewarded him by commanding his faith, saying, "Arise, thy faith hath made thee whole."

Point 2. We are all sinful; that is the disease that keeps us far off from GOD; we may not approach Him until we are cleansed from our sins. He has appointed us means for cleansing—penitence, confession of our sins, and reparation, by which we must try to undo the wrong we have done to others; and when we have done this, we must give thanks to GOD in a truly humble spirit, and then we may go on our way rejoicing.

RESOLUTION.

TO try to use the means that GOD has appointed in His Church whereby I may be cleansed from my sins.

PRAYER.

GIVE me, O my FATHER, grace to seek Thee by the means Thou hast ordained,

and give me a humble and a thankful spirit. For JESUS CHRIST'S sake. Amen.

FIFTH FRIDAY IN LENT.

MEDITATION LXXXII.

"One thing thou lackest: sell whatever thou hast: and come, take up the Cross, and follow Me. And he was sad at that saying: for he had great possessions."

PRELUDE.

THESE words were said to a rich young ruler who came running to meet JESUS, so eager was he to know what more he could do to make himself worthy of eternal life. He told our LORD he had kept all His Commandments; he seems to have felt that there was something more that he might do. JESUS, beholding him, loved him, and said there was yet one thing wanting.

Point 1. There was one thing in that young man's heart that he was unwilling to give up. He prided himself upon it, he let it keep GOD out of that one little place in his heart; for he was unwilling to part with it, so that GOD might fully dwell there. JESUS did not tell him it was wrong to have great possessions, He only showed him that he must be ready to give them up if

He required him to do so; for He said to the disciples who were with Him at the time, "Children, how hard it is for those who trust in riches to enter into the Kingdom of GOD!"

Point 2. JESUS required the young ruler to take up *the Cross* and follow Him. In his case it was not one especial cross, such as He has said we must do in other parts of His Holy Word—the cross, it may be, of pain, or of want, or unkindness or persecution from those around us, or the cross of having perhaps to obey those whom we cannot respect; but the young man was asked to take up *the Cross* that JESUS carried; he was to part with everything and to follow CHRIST, Who was the Man of Sorrows; CHRIST, Whose life was one of perfect self-denial, Who possessed nothing of this world's goods, Who endured hardness and want, and all the little things that we call crosses, and a cruel death. If the young ruler had followed his Master he would have had the joy of life for ever with Him; but he loved his possessions more than his Master, and as long as he gave them the place in his heart that CHRIST wanted to occupy, he could not be a true follower of His.

RESOLUTION.

TO try to hold everything I possess in readiness to be given up at any moment that my LORD shall ask me to take up the Cross and

follow Him, whatever may be the way He ordains for me.

PRAYER.

MY FATHER, I ask Thee to help me to give up for Thy sake whatever hinders me from giving my heart wholly to Thee, and make me to love to bear the Cross when it is given me. For JESUS' sake. Amen.

FIFTH SATURDAY IN LENT.

MEDITATION LXXXIII.

"A certain man went down from Jerusalem to Jericho, and fell among thieves."

PRELUDE.

OUR LORD spoke the parable of the Good Samaritan in answer to the question of a lawyer who believed himself to be a learned man, and who thought he could perplex our LORD by asking Him what he was to understand by "loving his neighbour as himself." The Jews were a very exclusive people, they cared not to have any sympathy with the Gentiles, they disdained to notice them in any way, and they would abhor the thought of turning out of their way to do any one of them a kindness. Thus it was that the lawyer would not recognise the true meaning of the word "neighbour."

Point 1. The law of love which CHRIST gives extends to persons of every nation. He makes no distinction, He came not to call the righteous, those who were self-satisfied, but sinners, all who felt the need of Him, to repentance. There were three classes of men, the Priest, the Levite, and the Samaritan; but only one showed him any mercy. The parable shows us the law of universal charity. The Samaritan was neighbour to the wounded man; he not only bound up his wounds, but he set him upon his own beast, and took him to an inn, and the next day, when he departed, he left means by which the man should have all he required. The Samaritan's charity caused him self-denial and trouble. Our LORD's comment is that we love our neighbour as ourselves, and He told the lawyer to go and follow the example of the Samaritan.

Point 2. If we wish to obey our LORD we also must "go, and do likewise," we must not think we fulfil the law of charity unless we are willing to deny ourselves something for the sake of others, willing to give ourselves some trouble to help our fellow-creatures, and to extend our kind acts even to those who may be repulsive to us. Like the Samaritan, we must pour in the oil and wine of kind words and generous acts to all who need sympathy and relief, remembering that our LORD made no distinction between

Jew and Gentile, and whatever we do must be done for the love of CHRIST. With the thought of CHRIST's love for us ever in our minds, our hearts cannot fail to give out "charity" towards those for whom He died.

RESOLUTION.

TO try to be ever ready to help those in need either by my word or by my deeds.

PRAYER.

O GOD, Who biddest me be charitable to all, fill my heart with such love for Thee that I may be ever ready to help and comfort all who are in need. For Thy SON'S dear sake. Amen.

PASSION SUNDAY.

THE FIFTH SUNDAY IN LENT.

MEDITATION LXXXIV.

"And Jesus, going up to Jerusalem, took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of Man shall be betrayed."

PRELUDE.

THE disciples found it very hard to understand these words; they could not realize the fact that the LORD, Whom they loved and

believed in, should be betrayed, and by one of themselves. Although they knew the prophecies concerning CHRIST and His future suffering, yet their faith was still imperfect, and they did not fully believe what they had been told. St. Luke tells us that they understood none of these things. CHRIST had all the suffering to endure of the knowledge of what was going to happen. From the time of His Birth the shadow of His Passion was over Him, and with this knowledge He fulfilled every minute detail of the prophecies concerning Him, in perfect obedience carrying out the FATHER'S Will for Him.

Point 1. CHRIST knew all that was before Him, yet He did not shrink from it. He gave His back to the smiter. He took the journey to Jerusalem at the time of the Great Passover that He might eat of it with His disciples. The multitude did not know of the great suffering that was before Him, but He tenderly took His disciples aside and told them, so that they might be prepared for what was to happen, and might remember that He had foretold those things.

Point 2. JESUS took His disciples apart. Does He not sometimes take us apart and remind us of all He suffered for us, that we may be warned in time? Does He not sometimes call us away from the multitude, from the busy world, and speak to us apart, and tell us how He loves us,

and bids us be watchful lest we should betray Him? Surely we shall accept these tender warnings, and be watchful over ourselves, lest we do or say anything that will cause our LORD to suffer. Every sin that we commit is putting a fresh thorn into our SAVIOUR'S crown.

RESOLUTION.

TO be watchful over myself so that I may not hurt my LORD to-day by word or deed.

PRAYER.

O MY FATHER, let me always remember the suffering that my LORD bore for me, so that I may be very watchful lest I say or do anything that will cause His Wounds to bleed afresh. I ask this for His sake. Amen.

MONDAY IN PASSION WEEK.

MEDITATION LXXXV.

"Behold, two blind men sitting by the way. . . . Jesus stood still, and said, What will ye that I shall do unto you? They say unto Him, Lord, that our eyes may be opened. So Jesus had compassion on them."

PRELUDE.

THE multitude rebuked the blind men because they cried to JESUS for mercy, but

they did not heed the rebuke, for they were eager to have their eyes opened, and they knew that if they continued to ask for mercy that JESUS would listen to them. The multitude tried to make them believe that they would weary JESUS by their cry.

Point 1. They asked that their eyes might be opened, and JESUS granted their desire; He had compassion on them. We are often blinded by sin, we cannot see the wonderful things that GOD does for us, because our eyes are set upon worldly things, and not upon holy things. JESUS passes by, and we do not see Him until our conscience tells us that we are blind, and we ask to have our eyes opened.

Point 2. JESUS stood still and had compassion on these men. He touched their eyes, and they received their sight. JESUS will in His tender love stand still by us and listen to our prayer to Him, if we ask Him to give us sight that we may know Him better. He will touch us by the power of the HOLY SPIRIT, and we shall see Him in the fulness of His beauty. Let us then, as did these blind men, show our gratitude by following Him.

RESOLUTION.

I WILL try to show my thankfulness to GOD for His mercies to me, by trying to follow where He leads me.

PRAYER.

OPEN Thou mine eyes, my FATHER, that I
may know Thee more and more. For
JESUS' sake. Amen.

TUESDAY IN PASSION WEEK.

MEDITATION LXXXVI.

"My time is not yet come, but your time is always ready."

PRELUDE.

JESUS is waiting, in obedience to His FATHER, for the time when the prophecies relating to Him should be fulfilled. He knew His time, although it was very near, had not yet come; the hour of His great suffering He neither hastened, nor did He try to lessen the trial that was before Him, His FATHER had ordered all for Him, and He was content to carry out His Will. Our time is always ready, it is GOD's time, not ours; we must be always prepared for GOD's call. We do not know when the trumpet may sound, it will be when we least expect it; but JESUS knew the time when He should be called of His FATHER.

Point 1. We must be always ready. JESUS

waits to come, until our hearts are ready to receive Him ; we must not delay our preparation, He will not come and abide with us unless we make ready for Him. If we are " alway ready " we shall not be afraid when His Voice calls us.

- *Point 2.* GOD's time must be our time ; we often want to do things just when it pleases us, perhaps that may not be the time that GOD wills for us to do them. Our work for CHRIST is often marred because we will to do it just when it is convenient to us, instead of accepting the time that GOD seems to appoint for us.

RESOLUTION.

THAT I will try to be more prompt in obeying GOD's Voice when He calls me to work for Him.

PRAYER.

O MY GOD, I ask Thee to make my heart ready to receive Thee at all times, by the purifying of Thy HOLY SPIRIT. For my LORD'S sake. Amen.

WEDNESDAY IN PASSION WEEK.

MEDITATION LXXXVII.

"Why trouble ye the woman? she hath wrought a good work on Me."

PRELUDE.

MARY had prepared the most precious ointment that could be obtained, and had put it in a costly box of alabaster, as her offering to her LORD; thereby she not only showed her love for Him, but also her faith, for she was looking for the fulfilment of the prophecy which told her of His coming death and burial. JESUS accepted her offering as being a good work. It was the traitor who condemned her, he who a few days after sold His Master's life for thirty pieces of silver.

Point 1. Our LORD commended Mary for her act of love, He blessed the simple act, "Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that this woman hath done shall be spoken of for a memorial of her." Mary's faith and her pure and humble love for JESUS were well pleasing to Him: she gave her all to Him; she brake the box of ointment and poured it upon His Head.

The offering was rich, but Mary showed her humility by wiping His Feet with her hair.

Point 2. The gifts that we offer to our LORD must be those which cost us something, so that, like Mary, we may receive our reward. The offering of prayer and praise, the offering of loving service, the offering of a due portion of this world's goods, all may be made as rich a gift as Mary's if they are given ungrudgingly, without reserve, lovingly and in humility.

RESOLUTION.

TO keep back nothing from my LORD that may be an acceptable offering to Him.

PRAYER.

GRANT to me, my heavenly FATHER, the loving spirit of Mary, that, like her, I may in faith make my offerings to Thee of prayer and praise, and I humbly ask Thee to accept them for JESUS CHRIST'S sake. Amen.

THURSDAY IN PASSION WEEK.

MEDITATION LXXXVIII.

"In the daytime He was teaching in the Temple, and at night He went out and abode in the mount that is called the Mount of Olives, and all the people came early in the morning to Him, in the Temple."

PRELUDE.

JESUS never rested until His work on earth was finished, but He retired from time to time from the busy world, and strengthened His Soul by holding communion with His FATHER in quiet and retirement on the Mount of Olives. "Wist ye not that I must be about My FATHER'S business?" was the principle by which He lived, and whereby He shows us how we should fulfil His commands.

Point 1. The people came early in the morning to hear Him, therefore we know that they did not set about their business or their daily avocations until they had been to the Temple to join in the worship there, and so they heard from JESUS CHRIST Himself the words of counsel and of comfort.

Point 2. If we begin each day with GOD, we may hope for a blessing upon our day's work.

He must be our first thought, our first energy must be given to Him. We are His, and therefore He has a right to claim our first attention. No work, however good it may be, can prosper if it absorb our minds so wholly that it shuts GOD out of our thoughts; our waking thoughts should be of Him, our first uttered words should be of praise or thanksgiving for our preservation through the hours of the night, and our next thought should be to ask Him to bless whatever we are about to undertake in our daily course.

RESOLUTION.

TO try and not give way to indolence about my spiritual duties, and to ask GOD's blessing upon whatever I undertake.

PRAYER.

O LORD JESUS, Who when Thou wert on earth didst never weary in doing Thy FATHER's work, give me the power to resist the temptation to idleness, so that I may try to do diligently whatever is my duty, and grant that I do all things for Thy honour and glory. Amen.

FRIDAY IN PASSION WEEK.

MEDITATION LXXXIX.

"Lord, I am ready to go with Thee, both into prison and to death."

PRELUDE.

OUR LORD foretold St. Peter's denial of Him when He said, "Simon, Satan hath desired to have thee, but I have prayed for thee, that thy faith fail not." Then St. Peter, trusting in his own strength and confident of his own power, said he was ready to die with his Master. How soon and how sad was his fall!

Point 1. St. Peter loved his LORD greatly—he was always eager and jealous for His cause, he felt that he could endure any hardship for his Master's sake; but he had one great fault, self-confidence, relying on his own strength, and this made him wanting in humility, he would not allow that it was possible his faith should fail. But our LORD knew his heart, and in His tender love for His apostle He prayed to the FATHER for him, that strength might be given him. Our LORD allowed St. Peter to deny Him, whereby He showed him how impossible it was for him to stand in his own strength in the time of temptation; but He also permitted St. Peter to recover

from this terrible fall, that after much sorrow and penitence He might restore him and increase his faith.

Point 2. This event in St. Peter's life is one which gives great warning but also much comfort to us ; for it shows us how needful it is that we should not rely upon our own strength in time of trial, and also how tender and forgiving our LORD is to those who through weakness fall into sin. But we must ever remember that GOD has said He "will not always strive with man ;" therefore if we are continually falling away from the grace He gives us, we must not expect that He will hold us up. Resisted temptation is a means of strength, but falling into sin causes us to be weak.

RESOLUTION.

TO beware lest I deny my LORD by being ashamed to own that I am trying to follow Him, when asked by my companions to do anything that I know will not be pleasing to Him.

PRAYER.

HOLY FATHER, I pray Thee to shield me in the hour of temptation by the power of Thy HOLY SPIRIT, and give me strength to overcome Satan. For my LORD JESUS' sake. Amen.

SATURDAY IN PASSION WEEK.

MEDITATION XC.

"With desire have I desired to eat this Passover with you before I suffer."

PRELUDE.

THE Passover feast was about to be held in Jerusalem when our LORD went there with His disciples, and the chief priests and scribes were consulting how they might kill Him. CHRIST desired to fulfil the law to the utmost; this desire cost our LORD His life. Without fear of what His enemies could do, He desired to feed the disciples with that spiritual food which was for ever after to be His means of communicating Himself to them.

Point 1. CHRIST thought not of Himself at the time when the terrible weight of coming suffering was upon Him. He thought of His followers, and how He might provide comfort and support for them. He desired to feed them with His own most precious Body and Blood, so that they might be strengthened and supported in all the trials that were coming upon them.

Point 2. Our LORD not only gives Himself to us when we ask Him, but He longs that we should desire for Him. He yearns for us, for it

was for us He suffered. Think of His great love, think how you grieve Him if you do not respond to His love; strive to hurt Him no more by insincerity in your love, be faithful to Him Who loves you with an everlasting love.

RESOLUTION.

TO look forward with joy to the feast that CHRIST has prepared for me, and to try to make my heart ready for Him.

PRAYER.

LORD JESUS, grant that I may be fed with Thee, Who art the true Paschal Lamb, so that my soul may be strengthened to suffer with Thee now, that hereafter I may enter into the joy that Thou hast prepared. Amen.

PALM SUNDAY. THE SIXTH SUNDAY IN LENT.

MEDITATION XCI.

"Behold, thy King cometh. . . . Blessed is He that cometh in the name of the Lord."

PRELUDE.

JESUS had been staying at Bethany until the time of His entry into Jerusalem. Zechariah prophesied that He should ride into

Jerusalem ; therefore He sent two of His disciples before Him to find the ass upon which He rode. The meek and lowly JESUS entered that great city at the time it was very full of people who had come up for the Passover feast. The multitude now began to recognise all the goodness He had shown them by His marvellous acts, and they wanted to show that they recognised Him as their King; they spread their garments in the way and cried out " Hosanna."

Point 1. JESUS must have been very sorrowful ; He knew that in a few days the people who were now proclaiming Him as King would cry, " We will not have this Man to reign over us." Those very souls for whom He was about to die would disown Him. How unstable they were ! One day they profess their love and zeal for CHRIST, and another day they are ready to cry, " Crucify Him."

Point 2. There are many persons now who act as those Jews did. If the multitude is for CHRIST, they are for Him ; if it turn against Him, they are ready to turn also. JESUS calls us to come to Him at once ; He asks us to receive Him as our King, that He may reign in our hearts. Shall we not come now ? The Church has set this season apart from the rest of the year in order that we may come closer to CHRIST ; next Holy Week it may be too late. We must follow Him through His sufferings now,

and then we may look hopefully to rejoice with Him on His Resurrection Morn, when, His sufferings and trials over, He rose from the dead that He might give us life.

RESOLUTION.

THAT I will proclaim CHRIST as King of my heart, and that I will not follow the multitude to crucify Him afresh by committing the sins which caused Him to suffer.

PRAYER.

MY LORD GOD, I ask Thee for strength to keep my resolutions, and grace to enable me to follow my LORD through the events of His Passion, so that by prayer and fasting my heart may be ready to receive Him on the Easter Morn. Hear this my petition for His sake. Amen.

MONDAY IN HOLY WEEK.

MEDITATION XCII.

"Let no fruit grow on thee henceforth for ever. And it withered away."

PRELUDE.

QUR LORD had gone out of the city to sleep at Bethany, and on His way back to

Jerusalem the next morning He was hungry; and seeing a fig-tree with leaves on it, He expected to find some fruit, but there was none. He therefore said that it should never bear fruit again, and directly it withered away.

Point 1. There are two reasons why this sentence was passed on the fig-tree: it was barren, it had been planted so that it might bear fruit, but there was no fruit found upon it; and it was false, for it showed its leaves as if to disguise that it had no fruit. When our LORD saw it, it should have been bearing fruit and not leaves. This fig-tree was like the hypocrites who made long prayers in the streets to be seen of men.

Point 2. Are we outwardly appearing as if we were bearing the fruits of the HOLY SPIRIT, and inwardly despising them? do we make a show of religion, pretending to be more devout than we really are, and by our manner professing what we do not act up to? If so, we are acting falsely, we are showing leaves and not fruit, and making CHRIST'S Passion to be of no effect for us. Our secret thoughts and ways are known to GOD. Let us strive at this holy time to be more real in our outward acts of devotion, so that they may be the outward expression of our love to our Lord, and not like the leaves of the fig-tree, and the mockery of the Jews. We were watered in baptism by the

which must be restored to Him. Then will He command us as He did Mary, and we may hope to hear those tender words addressed to us, "She hath done what she could."

RESOLUTION.

I WILL give back to my LORD the good gifts He has given me, by offering them up to His service, and by trying to use them for His honour and glory.

PRAYER.

HOLY FATHER, show me how I may make a pure offering to my LORD, such as will be acceptable in His sight, and give me grace to withhold nothing from Him, to Whom be all glory, and honour, and power, and dominion, now and for ever. Amen.

WEDNESDAY IN HOLY WEEK.

MEDITATION XCIV.

"One of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver."

PRELUDE.

OUR LORD spent this day quietly at Bethany with His disciples, but one of them was

absent. Satan had taken possession of Judas, and he was arranging to betray his Master for the gain of a few pieces of money. Judas' heart was hard indeed, he loved money better than CHRIST, he had allowed Satan to get the mastery over him.

Point 1. The love of worldly gain was Judas' besetting sin; he was covetous, and was glad of the offer of money made to him by the chief priests, even though it might cost his Master His life. If Judas had resisted the first temptation to this sin it would not now have had such a strong hold on him; but our LORD permitted Judas to betray Him, that the Scripture might be fulfilled, and that he might be a warning to us to take heed lest *we* fall.

Point 2. Judas' sorrow for sin came too late, and in remorse for the one sin he committed another, and destroyed himself. Godly sorrow worketh repentance, but Judas' sorrow was not because he had broken GOD's command against covetousness, but because of the result of his sin. GOD tells us to search into our motives to see whether we are repentant with a godly sorrow when we have sinned against Him, or whether we are merely sorry because we are in danger of losing the good things He has promised us. We must be really sorry for sin, because by committing it we are grieving the HOLY SPIRIT;

and we must beware lest our sorrow be delayed, like the traitor Judas, until it is too late.

RESOLUTION.

TO put away from me all desire of coveting what is not mine own, and to be thankful for what GOD has given me.

PRAYER.

HOLY FATHER, help me to guard against the sin of covetousness, and make my heart full of thanksgiving for the many good things Thou hast given me, and make me to be truly sorry for ever having grieved Thy HOLY SPIRIT. I ask this for JESUS CHRIST's sake. Amen.

THURSDAY IN HOLY WEEK.

MEDITATION XCV.

"Jesus took bread, and blessed it, and said, Take, eat; this is My Body. Likewise also the cup, saying, This cup is the new testament in My Blood, which is shed for you."

PRELUDE.

AT eventide our LORD ate the last supper with His disciples, and while eating He told them that one of them should betray Him. After supper our LORD washed His disciples' feet, and then Judas, after having received the

sop, went out immediately; then JESUS taught His disciples many things, and gave them many words of comfort, and at last instituted the Holy Communion of His Body and His Blood.

Point 1. Our LORD'S last act on earth was one of love for us, when He instituted the Holy Eucharist; He was Himself the Priest and the Victim. The old law of sacrifice was now to be done away, and CHRIST gave us that blessed rite that He might through it give Himself at all times to those who believe in Him. Our LORD says, "Except ye eat the Flesh of the SON of Man, and drink His Blood, ye have no life in you." These are CHRIST'S own words; we must therefore believe them and obey them, and during this Holy Week we must prepare our hearts to receive Him in this sacred feast on Easter Morn.

Point 2. Our LORD gave a new commandment to His disciples after He had fed them with His Body and Blood. He told them they must love one another as He had loved them. "By this," He said, "shall all men know that ye are My disciples." We must search our hearts to see if we are really living in love with all before we come to the holy feast, where CHRIST will be ready to give Himself wholly to us. If there is any feeling of envy, or jealousy, or uncharitableness in our hearts towards any one,

we must ask GOD to help us to put it away, and we must as much as is in our power make amends to those towards whom we have had any feeling which is contrary to the command of loving one another as JESUS has loved us.

RESOLUTION.

TO search my heart this day to try to find out whether I am keeping any unkind or hurtful feeling in it towards any one.

PRAYER.

MY heavenly FATHER, I humbly ask Thee to purify my heart from all that is displeasing to Thee, so that I may be able to welcome my LORD when He comes to give us His precious Body and Blood. Through His merits, Who liveth and reigneth with Thee for ever. Amen.

GOOD FRIDAY.

MEDITATION XCVI.

"Behold, and see if there be any sorrow like unto My sorrow."

PRELUDE.

IT was very early in the morning when our LORD was taken before Pilate to be

sentenced to death. Pilate was not a hardened sinner. He did not wish to give our LORD up to the multitude, he would rather have released Him; but he was weak, and yielded to the Jews' cry, "Crucify Him," because he was afraid of them. JESUS fulfilled the prophecies concerning Him to the last moment of His life. "He gave His Back to the smiters, and His Cheek to those who plucked off the hair." He submitted to wear the purple robe of mockery and the crown of thorns, and He held the reed in His Hand.

Point 1. A heavy cross is laid upon our LORD'S Shoulders, and slowly He goes forth on His way to Calvary. His Body was exhausted by the night of agony in the Garden of Gethsemane, and He fell under the heavy weight, so that He could not proceed, and Simon of Cyrene was compelled to carry it for Him. On Calvary's mount CHRIST was nailed to the Cross, where He remained in intense suffering for three hours.

Point 2. Can there be any sorrow like unto my LORD'S sorrow? Shall I not shed tears that I have caused Him thus to suffer? Shall I not spend the three hours when my LORD was suffering for me in telling Him of my grief for having caused Him this great sorrow? for it is for *my* sin that He hangs on the Cross, that I may enter into His joy. He bore all this for me. Shall I not listen to His words whilst He hangs there

and make them mine own, and learn to forgive those who in any way may hurt me? Shall I not sorrow with my LORD now, that I may be able to rejoice with Him hereafter?

RESOLUTION.

THAT I will spend this solemn day very quietly and seriously, trying to shut out from my heart all that is worldly, and striving to follow my LORD through each event of His Passion, so that I may mourn for my sins and for the sins of the whole world, which have caused my LORD so much suffering.

PRAYER.

O JESUS, Who hast borne all this suffering for me, help me to love to suffer with Thee, my meek and patient REDEEMER, that when all our trials here are ended, I may enter into the joy which Thou hast prepared for me. Amen.

EASTER EVE.

MEDITATION XCVII.

"This day shalt thou be with Me in Paradise."

PRELUDE.

OUR LORD'S Body was placed in a tomb hewn in the rock, carefully laid there by

Joseph of Arimathæa, and a stone was placed against the entrance, and it was strongly guarded. Although His Body remained there, St. Peter tells us that His Spirit went to Paradise, where He preached to the souls who had been waiting so many years for their redemption. Prophets saw Him of Whom they had prophesied, the patriarchs saw and heard Him, the heathen who had never heard of Him now saw Him. It was to the souls in Paradise that the power of the Crucifixion was first made known. "By His precious Death and Burial" He had redeemed their souls and made Himself known to them.

Point 1. Our LORD accepted the penitent thief's contrition, and the soul of that poor man went to Paradise. What joy there must have been when CHRIST's spiritual Presence entered into Paradise! CHRIST is now in Heaven in His glorified Body, but His Presence is still with those in Paradise, transforming them more and more into His likeness, until the time shall come when they shall rise with their changed bodies and be made like unto His glorious Body, and so they shall be meet to dwell with Him in Heaven.

Point 2. CHRIST may call us away from the world at any moment. He may not give us the time for repentance that the penitent thief had whilst hanging on the cross; He may call us

when we least expect it. We must therefore be always ready, and never delay asking for forgiveness for any injury done to Him, so that He may say when He summons us, "This day shalt thou be with Me in Paradise." There is sweet rest for the soul in Paradise, there is joy and no more sorrow, joy that will be greater than anything we have ever known ; for CHRIST will cause the brightness of His Face to shine upon us, and we shall dwell in the light of His Presence. Let us therefore so learn to love Him, and to take pleasure in everything that is pure and holy, that we may be able to enter into the joys of Paradise with prepared hearts.

RESOLUTION.

TO try to realize more and more the joy that is prepared for me in Paradise, so that my spirit may long to be there, and I may be ready whenever it shall be my LORD'S Will to call me hence.

PRAYER.

HOLY JESUS, let me hide myself in Thee, let my heart be the tomb wherein Thou wilt rest, and so abide with me, that I, being strengthened by Thy Presence, may continue to grow in grace until Thou hast fulfilled Thy work of love in me. Grant this, my JESUS, through the merits of Thy Cross. Amen.

EASTER DAY.

MEDITATION XCVIII.

"He is not here: for He is risen, as He said."

PRELUDE.

WE have passed through all the sorrow of Holy Week, and now the Church calls us to rejoice, for our LORD is risen and hath become the Firstfruits of them that slept. Outward brightness should be the expression of the inward joy of Easter, calm, holy joy. The loveliest of CHRIST'S temporal gifts should be offered to Him, the flowers with which our churches are decorated should remind us of the joy of the Resurrection, and of all the sweet flowers, and our own dear ones amongst them, which He has gathered into His Hand and placed in the garden of Paradise. The joy of Easter is unlike all other joys, the sadness of the past week casts a hot shadow over it. We must rejoice, but with chastened hearts, and we must beware that our gladness does not carry us away from Him, Who purchased this joy for us at the cost of His own Life. The world is ready with its amusements and pleasures to absorb our thoughts; let us try to enter into these pleasures with hearts thankful that they are provided for us, but careful, never forgetting why it is that we are

rejoicing, and then Easter joys will be lasting pleasures, and our hearts will be lifted up to our risen LORD with real gratitude. JESUS will accept our gladness, and will sanctify our pleasure. Let our resolve be to show forth our thankfulness in our daily life, so that those around us may see the love of CHRIST in us; and let our prayer be turned into praise to Him Who, having conquered death, has taken away its terror, and has made it for us an entrance into everlasting life.

MONDAY IN EASTER WEEK.

MEDITATION XCIX.

"And the angel said unto the women, Fear not ye: for I know that ye seek Jesus. And as they went to tell His disciples, behold, Jesus met them, and they came and worshipped Him."

PRELUDE.

ST. Mary Magdalene, of whom much had been forgiven, greatly loved her LORD, and she was the first to go to the sepulchre. She found an angel sitting on the stone, which had been rolled away from the entrance, and she found that her LORD had gone. When the angel had spoken unto her she departed quickly and with great joy, and did run to tell His disciples, and her reward was that she found Him Whom she had come to seek.

Point 1. Our LORD permitted three faithful women to be the first witnesses of His Resurrection. St. Mary Magdalene, who represents the true penitents, the redeemed by the Blood of CHRIST; Mary, the wife of Cleophas and mother of James the first Bishop of Jerusalem, represents GOD's ancient people, who had looked forward in hope to the Resurrection; and Mary Salome, the mother of the disciple whom JESUS loved, whose name tells us of peace and quietude, and the rest and joy that comes to us through CHRIST'S Resurrection from the grave.

Point 2. St. Mary Magdalene sought JESUS early in the day, "as it began to dawn." Her first thought was for her Master. She had felt the need of Him, she could not live without Him, she was not disheartened because she found He had left the sepulchre; but she listened to the voice of GOD's angel, and she went with joy to meet her LORD; she ran in haste, and JESUS met her. So loving is JESUS towards us that when we eagerly seek Him He comes to meet us; He encourages us by the thought that He will give His Presence to us, if we truly desire it. Then let us do as St. Mary Magdalene and the other Marys did, let us hold fast to Him by the strength of His HOLY SPIRIT, and in humility fall down and worship Him.

RESOLUTION.

TO make a habit of inducing my first morning thoughts to be of my LORD, not to allow any thought of daily occupation to be heeded until I have been to seek for JESUS.

PRAYER.

ALMIGHTY GOD, Who hast given for my example the holy women hastening to the sepulchre, lead my thoughts upwards, so that I may seek for JESUS while I have time, and that I may find Him Who is so needful and so precious. I humbly ask this for His sake Who has risen for me, JESUS CHRIST my LORD. Amen.

TUESDAY IN EASTER WEEK.

MEDITATION C.

*"Jesus Himself stood in the midst of them, and said,
Peace be unto you."*

PRELUDE.

THE disciples were seated round the chamber where they were assembled, talking together of the wonderful things that had happened, and of how JESUS had made Himself known to the two disciples in the breaking of bread, and had

then suddenly disappeared. And as they were speaking, He again appeared in their midst. They all felt He was there, and they heard Him say, "Peace be unto you;" still they were frightened and thought they saw a spirit, and truly He was a Spirit, and He was making known to them His spiritual as well as His bodily Presence.

Point 1. When JESUS manifested Himself to His disciples, it was to bring them "peace." JESUS manifests Himself to us in the Blessed Sacrament of His Body and Blood. He comes to us as a Spirit, for we cannot see Him, and He comes to us as a Presence, and feeds us with Himself, and He gives us peace.

Point 2. JESUS manifests Himself in various ways. He comes to stand in our midst when we are in sorrow, and He bids us not to mourn as if we had no hope. He says, "Peace be unto you." He comes to us when we are tried by the unjust or in any way unkind treatment of our relatives and friends, and when we are trying to bear with them, and to refrain from speaking in anger, or to resent the injury done to us, and He says "Peace," for by the power of His forgiving Spirit we are trying to follow Him. He comes to us when all seems to be against us, and He says, "Peace," for I will be thy "All in All" if thou wilt follow Me.

RESOLUTION.

TO look for JESUS everywhere, so that I may be ready to own Him whenever He comes and stands in the midst of us.

PRAYER.

MAKE Thyself known to me, precious JESUS, that when I seek for Thee I may find Thee, and that I may be strengthened by Thy Presence within me. Amen.

WEDNESDAY IN EASTER WEEK.

MEDITATION CI.

"Reach hither thy finger, and behold My Hands; and reach hither thy hand, and thrust it into My Side: and be not faithless, but believing."

PRELUDE.

ST. Thomas was not with the disciples when JESUS came to show Himself to them the first time; he was full of doubt, and said he would not believe they had seen his LORD unless he could feel the wounds in His Hands and Feet and Side. Our LORD appeared again when the doors were shut and manifested Himself to them, and especially to St. Thomas, whom He permitted to feel His wounds.

Point 1. JESUS spoke to St. Thomas individually; He called him by his name, He gave him proof that it was Himself, He allowed him to feel the wounds by which "He had graven him on the palms of His Hands," for by those wounds He had redeemed His disciple, and He told him not to be faithless, but believing.

Point 2. JESUS knew St. Thomas' individual need. He knew just what He wanted in order that his faith might be strengthened, and He tenderly dealt with him according to his weakness, and gave him the help he required, viz. the outward sign of his Master's suffering, so that he might believe; but our LORD shows us by His words to St. Thomas that "more blessed are those who have not seen, and yet have believed."

RESOLUTION.

TO be content with the manifestations CHRIST has given me of Himself, and not to be troubled because they are a mystery and I cannot fully understand them.

PRAYER.

LORD JESUS, increase my faith in Thee, so that though I cannot see Thee, I may believe in Thee, and may be satisfied with what Thou hast revealed to me. Amen.

THURSDAY IN EASTER WEEK.

MEDITATION CII.

"Then the eleven went away into Galilee, and Jesus came and spake unto them, saying, All power is given unto Me in Heaven and in earth. Go ye therefore, and teach all nations."

PRELUDE.

CHRIST sent forth His chosen apostles into all nations that they might make Him known; He told them that He had all power in Heaven and earth, the reward of His Cross and Passion, He was one with His FATHER, and He was about to return to His Kingdom to reign there in glory; He says, "Go ye *therefore*, and teach all nations," go in the strength of My power and baptize.

Point 1. CHRIST's ministers, His ambassadors, are the representatives of the apostles. CHRIST calls them, sets them apart for His work, gives them the strength of His Power, and bids them teach all nations. If they have faith, their power is great indeed; for CHRIST has said, "Whosoever ye shall ask the FATHER in My Name, He will give it you." The knowledge of CHRIST is to be spread through all nations; we are not all called to be teachers and preachers, but we can all do our part towards making CHRIST known by our prayers, and by our alms.

Point 2. The apostles were told to go and baptize. Baptism was to take the place of circumcision. Those who neglect Baptism throw away one of GOD's appointed means whereby He gives new life, and washes us from the stains of sin in which we are born; for since Adam sinned, all are born in sin, but by Baptism we are purified, and grace is given to us to live a pure life, for we are there dedicated to GOD.

RESOLUTION.

THAT I will think about the vow that was made for me at my Baptism, and try to keep it, and I will ask for grace to help me to keep my baptismal robe pure and white.

PRAYER.

I THANK Thee, my FATHER, that Thou hast made me Thy child in Baptism. Forgive me for having fallen away from the grace that Thou didst give me, and help me to begin afresh to serve Thee better. For CHRIST's sake. Amen.

FRIDAY IN EASTER WEEK.

MEDITATION CIII.

"He breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

PRELUDE.

THE man Adam received life by the breath of GOD, He breathed into his nostrils and he became a living soul; so did CHRIST give spiritual life to His apostles, He breathed on them and gave them the HOLY SPIRIT, and with it that wonderful power of remitting sins which has been continued in the Church since His time through the ministry of His priests.

Point 1. By the same power, given to the apostles, CHRIST gives to His Church the gift of absolution. His priests, using the means aright, have the power to pronounce in CHRIST'S Name, to the truly penitent sinner, forgiveness, and the absolving or cleansing of their sins; also they have the power of withholding this means of cleansing, if there is not real sorrow for sin and desire of amendment. Our Church Prayer Book, both in the Office for Morning Prayer and in the Office for Holy Communion, shows what the power is that is given to GOD'S priests; first there is the confession of sin, and then the priest

pronounces the words of pardon and deliverance from sin, but to those only is it effectual who with "hearty repentance and true faith turn unto GOD."

Point 2. The HOLY SPIRIT of GOD is like a soft and gentle breath; It comes over us almost imperceptibly; It is as if wafted by angels' wings from Heaven; It is breathed into us that we may have life. If we quench It by sin, and drive It from us, It may not return; for It is the SPIRIT of GOD, and that SPIRIT "will not alway strive with" us. We cannot live without It, we should wither and fade away, and we should not be worthy of a place amongst the flowers in our Master's garden, if we were not continually being refreshed by the breath of His HOLY SPIRIT.

RESOLUTION.

THAT I will ask more frequently for the help of GOD'S HOLY SPIRIT, and I will try to remember, before beginning any special work, or in time of difficulty as to how I ought to act, to say the *Veni Creator.*

PRAYER.

ALMIGHTY FATHER, Who hast promised to give me Thy HOLY SPIRIT, pour into my heart His sevenfold gifts, and fill me with them more and more, and make me pure. For JESUS' sake. Amen.

SATURDAY IN EASTER WEEK.

MEDITATION CIV.

"Jesus saith to Simon Peter, Simon, lovest thou Me more than these? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My lambs. . . . Feed My sheep."

PRELUDE.

OUR LORD said these words after the draught of fishes in the sea of Tiberias, by which was represented the future work of His apostles; they were to go forth and fish for the souls of men. The apostles brought to shore a net filled to overflowing, and yet it was not broken; so by the power which CHRIST would give them, should they be able to gather in multitudes of souls, and by their teaching and example bring them to the shores of everlasting life. CHRIST remembered Peter's thrice denial of Him, and as if to remind him tenderly of his fall, He thrice asked St. Peter if he loved Him, and seeing that His apostle was now strengthened by having resisted the evil one, He committed to him the care of His lambs and His sheep.

Point 1. St. Peter had become a brave and a bold man, but he was touched by his Master's

allusion to his past sin, and for a moment was grieved that He should speak doubtfully as to his love for Him. "LORD, Thou knowest all things; Thou knowest that I love Thee." St. Peter in these words owned CHRIST as LORD over his heart, and assured Him of the sincerity of his love.

Point 2. Our LORD chose St. Peter as the head of His Church; he was the first whom He called to "follow" Him, and to him He gave the command, "Feed My lambs, feed My sheep." Think of CHRIST's tender forgiveness of St. Peter's denial of Him, think of the power He gave to one who had three times refused to own Him, and think to yourself why it was that CHRIST chose him as the first to follow Him, and be comforted with the thought that though you may have denied your LORD and turned away from Him, still if you are truly sorry and try to make amends by increased devotion, and so go out to meet your LORD, as St. Peter did when he cast himself into the sea, He will forgive the past, and restore you to favour in His sight.

RESOLUTION.

TO test my love for my LORD, by trying to find out whether I really love Him better than any other, and not to be satisfied until I have given Him some proof of my love.

PRAYER.

LORD, Thou knowest that I love Thee, increase my love, and strengthen me in it, lest I be tempted at any time to deny Thee, my LORD and my GOD. Amen.

FIRST SUNDAY AFTER EASTER.

MEDITATION CV.

"There are Three that bear record in Heaven, the Father, the Word, and the Holy Ghost."

PRELUDE.

GOD the FATHER Who made us, the Word Who was made Flesh and dwelt among us and redeemed us, and the HOLY GHOST, the SPIRIT of GOD, Who gives us spiritual life; that these Three are One is a mystery to us now. GOD intends that it should be so; we are not to search into it, it is beyond our power of understanding; but we know it is so, because GOD tells it to us in His inspired Word, and we must accept it in faith.

Point 1. The Three Persons, Which we call the Trinity, bear record in Heaven; everything that has happened since the beginning of the world, everything that is to happen before the end of the world, is recorded in Heaven, every

word or deed of ours is recorded in the Book of Life, nothing is hid. The Three Persons of the Godhead have Their distinct attributes, but yet They are One, and we must worship Them in unity until the veil be removed and we see Them as They are, until the time come when all things shall be revealed to us.

Point 2. We must remember our LORD'S words to St. Thomas, "Blessed are those who have not seen, and yet have believed." We must love GOD as our FATHER, and the SON as our REDEEMER, and the HOLY GHOST as our SANCTIFIER; and our love must be equal, because we cannot separate Them, and we cannot exist without the power of the Three in One. Our prayers may be addressed to Each One separately, but it is only through the power of Their Unity that they will avail. The blessed Trinity, GOD in Three Persons, must be worshipped in Unity.

RESOLUTION.

THAT I will be more faithful to the Three Who bear record in Heaven, by seeking Their help at all times for my many needs.

PRAYER.

O HOLY and Blessed Trinity, Three Persons and One GOD, let me worship and adore Thee, now and for evermore. Amen.

FIRST MONDAY AFTER EASTER.

MEDITATION CVI.

*" Whatsoever ye shall ask of the Father in My Name,
He will give it you."*

PRELUDE.

ALL prayer must be made to the FATHER through the mediation of His SON. CHRIST told His disciples that if they asked aright, His FATHER would grant them their petition, but He showed them plainly that prayer must be made in the way He had appointed; it must be made in faith, believing that if it be for our good our desire will be granted.

Point 1. Prayer is the means GOD has appointed for making known our wants to Him. We may ask in moderation in prayer for temporal things, we *must* ask for spiritual things; but both must be on certain conditions. Our prayers must always be made in humility, we must feel our need of GOD and that we can do nothing of ourselves. Prayer must be made in faith that GOD always hears it, and that we shall receive an answer if it is according to His Will; prayer must be continued, even though we seem to gain no good by it, because we must pray without ceasing. GOD will never withhold from us what

is for our good, but He may answer us in a way which seems to us contrary to our request, but which is really the best for us. We are all like children, we do not know all we require for our spiritual life, and so we must ask GOD to give us more than we ask, He alone knows all our need.

Point 2. CHRIST told His apostles that not only should they *receive* if they asked, but that "their joy should be full;" therefore if we ask for what would cause us sorrow, GOD will not grant it to us. GOD will fill our hearts with joy and gladness if we commune with Him in prayer; He will give us strength and confidence, and take away from us all fear; for if our lives are lives of prayer, we shall always go on our way rejoicing, knowing that GOD is guarding our steps and teaching us to do what is right.

RESOLUTION.

THAT I will begin all my undertakings with prayer, and will try to make a habit of silently offering up a few words of prayer many times in the day.

PRAYER.

THOU Who hast promised to hear our prayers, give me grace to pray to Thee aright, and help me to guard against wandering thoughts, and to fix them upon Thee. For CHRIST'S sake. Amen.

FIRST TUESDAY AFTER EASTER.

MEDITATION CVII.

"All that believed were together, and had all things in common."

PRELUDE.

THE faithful in CHRIST are bound together by a bond which holds them closer than any other tie, for it is one which will last for ever. It is the love of CHRIST ; every other love may grow cold or weary, or may fail in time of need, but CHRIST has loved us from the first, and will love us through eternity.

Point 1. The apostles were held together by this love of CHRIST, and although they were of different stations in life, and had different talents and dispositions, they had all things in common, and were held together by this love of CHRIST; those whom they taught to be Christians followed their example, and sold their possessions that they might be able to share them with those who were in need. We know that those who had more means than others did not set themselves up to be above their neighbours, and those who had but little to bring to the common stock were content to bring that little.

Point 2. We shall do well to think often of the lives of the early Christians, and try to follow them in their simplicity and in their love for each other; we know that GOD loved them, and that by the example of their holy lives many were induced to become Christians, for "the LORD added to the Church daily such as should be saved." Are our daily lives so showing forth the love of CHRIST within us, that others are being led to Him through our example? If not, we are not worthy of our name. We must either be doing good or harm to those around us; there is no such thing as a middle course in the life of CHRIST's followers; we must either be for CHRIST or against Him. We must take heed lest by our neglectful and careless lives we deter others from following CHRIST.

RESOLUTION.

I WILL try to live a bright and happy life, so that all may see what a happy thing it is to love CHRIST, and to be loved by Him.

PRAYER.

ALMIGHTY GOD, put into my heart, I pray Thee, the spirit of contentment and thankfulness for the blessing Thou hast given me, and help me to show forth Thy praise by my daily life. For CHRIST's sake. Amen.

**FIRST WEDNESDAY AFTER
EASTER.****MEDITATION CVIII.**

"Lo, I am with you alway, even unto the end of the world."

PRELUDE.

CHRIST said these words to His apostles when He sent them forth as sheep among wolves. They had before them the prospect of great trials and persecutions, but they were comforted by their Master's assurance that He would be with them alway. "I am with you alway" refers not only to the apostles, but to the Apostolic Church which CHRIST founded, and He has promised to be with this Church until the end of the world.

Point 1. CHRIST was with the apostles throughout their lives, unseen, yet ever present, guiding them, making known His Will to them, blessing the word spoken by them, and giving them power to win souls for Him. He is still with His Church ; and though some of His members are faithless and wander about, seeking to find out for themselves new doctrine and new laws which are contrary to GOD'S revealed Word, yet CHRIST will be alway with the faithful to the end, and as His Church is built upon a Rock it will stand firm to the last.

Point 2. In how many ways has CHRIST been with us! has He not come to us unseen in His blessed Sacrament? Has not His still, small Voice checked us when we were about to sin? Has He not comforted us when by sorrow or sickness we have been sad and lonely? He is ever with us, as He was with His apostles. Let us be thankful to Him for His love.

RESOLUTION.

TO remember CHRIST'S promise, and to try to live so that I may be worthy of His love.

PRAYER.

FILL my heart, O my FATHER, with gratitude to Thee for Thy many precious gifts to me, and especially for the gift of Thy dear SON, and help me to be ever mindful of Thy Presence within me. I ask this for His sake. Amen.

FIRST THURSDAY AFTER EASTER.

MEDITATION CIX.

"He showed Himself after His Passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God."

PRELUDE.

CHRIST appeared to His apostles in many ways after His Resurrection, during the

forty days before His Ascension, instructing them, confirming them in the faith, telling them about the Church which He was going to found on the day of Pentecost, and appointing many of the holy ordinances which have been handed down to us.

Point 1. The apostles saw something of the glory of CHRIST'S risen Body, and doubtless so did many others during those forty days, but His full beauty will all be revealed to us when He comes again to this world to call us from our resting-place to meet Him.

Point 2. The apostles had many privileges when CHRIST conversed with them on earth, but they also had many trials, and were often obliged to hide themselves for fear of the Jews. So is it now with those who give up their lives to serve CHRIST, they have many trials to bear: there is the ridicule of those who do not love CHRIST, there is jealousy because they are happier and more contented than others, there is worldly scorn because they are thought to be setting themselves up as better than their neighbours, there is the readiness of unbelievers to accuse them because of shortcomings and frequent falls; but JESUS will make Himself known to all who ask Him, as He did to His apostles after His Passion.

RESOLUTION.

I WILL try to remember CHRIST'S continued Presence with me by frequently saying a few words of prayer, so that this may become a habit with me.

PRAYER.

MERCIFUL FATHER, let the remembrance of my LORD'S Presence strengthen me to bear with patience the daily vexations and sorrows of my life. For His sake. Amen.

FIRST FRIDAY AFTER EASTER.

MEDITATION CX.

"Abide with us: for it is toward evening, and the day is far spent."

PRELUDE.

TWO disciples were on their way to Emmaus when JESUS appeared to them, but they did not know Him. He talked with them and expounded the Scriptures to them, and when they came to the village JESUS seemed as if He would go on farther, but they asked Him to abide with them. JESUS did so, and as He sat at meat with them He brake bread and gave it to them, and they knew Him, and He vanished out of their sight.

Point 1. After the Resurrection there was a change in our LORD'S Body and manner of life, His disciples could not see Him just when they would, but only when He chose to reveal Himself to them; this was a preparation for the time when He should depart to be with His FATHER, and then they would only be able to see Him with the eye of faith. JESUS waited till the disciples asked Him to abide with them, so does He now with us. He waits to come to us till we seek Him, and when we ask Him to abide with us, He makes Himself known to us, He comes to us and gives us food, and abides with us.

Point 2. Let us ask JESUS to abide with us, for the day is far spent. We know not how long or how short a time it may be before we are called hence. Let us show our desire to have JESUS with us, and if He is our Guest we need not fear any harm; the shadows may lengthen and the night come, but it will bring no fear to us, for if JESUS be with us, all will be well. But we must remember that He did not stay with His disciples until they asked Him, and that although they did not recognise Him when He talked with them, yet they were eager to hear the Scriptures explained, and their hearts burned with a longing desire to know more; so must we be eager to know more of CHRIST, and then He will make Himself known to us.

RESOLUTION.

TO try to learn more about my LORD, by reading the Bible more frequently and more prayerfully.

PRAYER.

MERCIFUL FATHER, open my eyes that I may understand Thy Holy Word, and give me Thy HOLY SPIRIT to fill me with wisdom, that I may profit by what I read. For Thy dear SON'S sake. Amen.

FIRST SATURDAY AFTER EASTER.

MEDITATION CXI.

"Where two or three are gathered together in My Name, there am I in the midst of them."

PRELUDE.

THE door was shut of the room where the disciples were assembled, and JESUS came and stood in the midst of them. He came as a Shepherd to His flock, to count them, examine them, see if any were wanting, to tell them what He would have them do. He ate with them, to show them that He was not only a Spirit, but their own Shepherd, with Whom they had supped and conversed, and thus He reassured them, and they knew that He was their beloved Master.

Point 1. The doors were shut. CHRIST will

only come when all external things are shut out of the heart, when all is quiet and the world is not occupying the room, then He loves to come and stay, for He says, "Where two or three are gathered together in My Name, there am I in the midst of them." By this we know that CHRIST blesses the assembling of ourselves together. If we make room for Him to be our Guest, we must shut the door against all that will not be pleasing to Him, and then He will come in our midst.

Point 2. CHRIST approved and sanctified public worship by His regular attendance at the Temple whilst He was on earth, and He has told us we must not forsake the assembling of ourselves together. If CHRIST thought it necessary to join in the public worship of the Temple, surely we should not neglect to worship in GOD'S House, when so great a blessing is promised us, even that He will be with us. Nothing but sickness or unavoidable necessity should keep us away from church, for if we cast away so great a means of help, we cannot expect that GOD will give us others; and if we do not care to go where He has especially promised to be, we are refusing to have Him with us.

RESOLUTION.

THAT I will take every opportunity that is given me of going to GOD'S House, that I

may be amongst those who are gathered together ready to welcome my LORD and to worship Him.

PRAYER.

GIVE me, my FATHER, a heart full of thankfulness for the privileges that Thou hast given me for public worship, and teach me to love more and more to be in Thy house of prayer, where Thou hast promised to be with us. Hear my prayer for JESUS' sake. Amen.

SECOND SUNDAY AFTER EASTER.

MEDITATION CX.

"I am the Good Shepherd, and know My sheep, and am known of Mine."

PRELUDE.

THE Good Shepherd created the sheep for His own, that they might be His especial care. He gives them all His love, He leads them through the difficult paths, He takes away the brambles, He supplies them with food, and when they are weary He carries them in His Arms, and at eventide He leads them to the pastures where the grass is always green and is for ever refreshed with the dew of Heaven.

Point 1. This is *my* Shepherd ; He made me, because He wanted me to be His own, He has

given His life for me, He has kept me from all dangers, He has fed me, He has comforted me, He has given me everything that I can desire to make me happy. His crook is always at hand to help me in the time of temptation and difficulty, and when I am weary and it is time to lie down and rest, He will carry me across the stream and place me in a pasture where I shall never feel any want or pain, but shall for ever dwell in peace and safety.

Point 2. JESUS says His sheep know Him ; other sheep which are not of His fold, do not know His voice. Shall I not try to bring other sheep into the same fold with myself, that they may have the tender care of my Shepherd ? There are many who do not know my Shepherd's voice ; they are wandering about, trying to find some new Shepherd who they fancy will treat them better and let them have their own way, but they get into difficulties and wander about until they are lost, for they have strayed from their good Shepherd, and left the shelter of His fold. He will let them come back if they show sorrow for having strayed, so I must lose no opportunity of trying to win them back, so that there may be one fold under one Shepherd.

RESOLUTION.

I WILL pray more earnestly for all who have left CHRIST'S Church and who have not yet

returned to it, and also for those in foreign lands who have never heard of Him.

PRAYER.

JESUS, who art our tender Shepherd, keep me safe within Thy fold, and let me be the means of helping others to know Thy voice. Amen.

SECOND MONDAY AFTER EASTER.

MEDITATION CXI.

"The Good Shepherd giveth His life for the sheep."

PRELUDE.

THREE are wolves in some places and foxes in others ready to destroy the sheep ; a good shepherd is always ready to risk his life in driving away the enemy from his sheep-fold ; he puts himself between the wolf and his flock, and drives it away, but no man giveth his life for the sheep save One ; JESUS is the only Shepherd who has offered up His life for the sheep of His own free will.

Point 1. By death CHRIST destroyed the power that our enemy Satan had over us. Satan cannot now destroy us, unless we give ourselves up to him. Satan is bound, and can only act

upon us within certain limits, for CHRIST has offered up Himself to rescue us from the power of Satan ; He wills to save us from him, and it is only when we of our own free will give ourselves up to Satan, that he can have any power over us.

Point 2. Death is no longer a terror to us, for by death Christ has opened to us the gate of everlasting life. The death of the Christian who has loved his Lord and tried to obey Him and to follow His example, is merely death to outward things ; it is the beginning of his new life in CHRIST ; death must be a very solemn time to us, but those only need fear it who are not trying to live according to GOD's commands.

RESOLUTION.

TO strive to love and obey my LORD now, that I may not be afraid to pass through the valley of death with Him, knowing that if I have tried to serve Him, He will carry me safely in His arms.

PRAYER.

MY FATHER, make me so to live, that I may not fear when Thou shalt call me hence, and help me to be ever ready to depart when my LORD shall send His angel to fetch me—for His sake who died to conquer death for me. Amen.

SECOND TUESDAY AFTER EASTER.

MEDITATION CXII.

"There shall be one fold and one Shepherd."

PRELUDE.

CHRIST ordained one Church, which was to be governed by One Head. He gave to this Church certain laws ; He gave chosen men to rule it, but they were all to be under the guidance of One Head : the members of this Church were to be admitted by baptism, they were then to have their strength renewed by the confirming of the grace that was given them in baptism, and after that they were to be admitted to the Eucharistic feast, and would have their souls refreshed from time to time, by partaking of the precious Body and Blood of CHRIST : this was the fold under One Shepherd.

Point 1. How are the sheep now scattered ! Some have tried to add to the rules CHRIST gave His Church, by teaching to worship what He distinctly said should not be worshipped ; others have taken away from what He commanded, by refusing to believe in the efficacy of the Sacraments ; others belong to the fold

only by name, for they do not obey the Shepherd's voice, and only listen to it just when they feel inclined to do so ; but there are some who live safely within the sheep-fold, never straying outside, but content to listen to and obey His voice, and ready to accept from the Shepherd all the good things that He offers them.

Point 2. If I desire to live within the fold, I must be faithful, and in order to be so, I must know what I have to do, and must try to act up to it ; I must try to learn all about the sheep-fold ; I must know its paths clearly, or else I shall lose my way ; I must pray more earnestly for strength that I may grow in wisdom, and not be like the silly weak lambs, who stray away after every sound they hear.

RESOLUTION.

TO love CHRIST'S Church, of which I am a member, more and more, and to be steadfast in upholding it.

PRAYER.

HOLY FATHER, speak to my heart, and let me ever be ready to hear Thy voice, and keep me safe within the fold, for JESUS CHRIST'S sake. Amen.

**SECOND WEDNESDAY AFTER
EASTER.**

MEDITATION CXIII.

"This is my Commandment, that ye love one another."

PRELUDE.

CHRIST gave this commandment of love to His disciples, just before His crucifixion, so that when He had left them, they might be held together by the bond of love. They were to love each other as He had loved them, and in order to love Him, He says they must keep His commandment. CHRIST left no doubt in His disciples' minds as to what they must do, in order that they should fulfil His desire. He had been with them so much that they knew His will, and in order that they might fulfil it He tells them to love each other, for He says, "Love is the fulfilling of the Law."

Point 1. St. John tells us that perfect love casteth out fear; the commandment CHRIST gave to His disciples, He gives to us; if we love CHRIST we shall not fear to approach Him; He is tender and loving; He never puts aside those who wish to come near to Him, He encourages them and draws them by cords of love nearer and nearer, until they feel His love; He is patient, and never wearies of trying to win us.

If we are weak and trembling and afraid at first to show our love for Him, for fear of being ridiculed by those who do not love Him, He is ready to tell us how He bore the robe of mockery and scorn for our sakes, and reminds us that if we wish to follow Him, we must bear the cross as He bore it, the cross of ridicule and contempt from those who set CHRIST at nought.

Point 2. The disciples were to love one another as CHRIST had loved them : we know what His love was for them, we know how we ought to love Him ; is our love to our fellow-creatures such as He would approve ? are we willing to give up our desires to give them pleasure, or to help them in their difficulties ? are we willing to bear with their faults, and do we try to encourage them by our example to be more faithful to our LORD ? Are we patient with those who do not agree with us ? do we try to show by our lives that the love of CHRIST is making us joyous and contented and happy ? Let us look to ourselves in this matter, and see whether we are loving each other, as CHRIST has loved us.

RESOLUTION.

T^O try to be more forbearing with those around me, and to be careful lest by want

of love for them I should discourage them and keep them away from CHRIST.

PRAYER.

O THOU, who art the GOD of love, put into my heart an earnest desire to love Thee more, and help me to show by my life that I am trying to love all, for my LORD JESUS CHRIST'S sake. Amen.

SECOND THURSDAY AFTER
EASTER.

MEDITATION CXIV.

“Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory.”

PRELUDE.

JESUS, by these words, shows His tender thought for those for whom He was about to die; the souls of the righteous are in CHRIST'S hand, and He asked His FATHER that those souls for whom He was giving His life might be with Him hereafter. He pleaded with His FATHER for them, He knew all their weakness and their difficulties, and the many failures they would have; He knew how much they would have to endure, and He asked as their reward that they might see His glory.

Point 1. The FATHER accepted the prayer of His SON, for “the glory of the Lord shall be revealed,” this is GOD’S Word; when all are called to meet CHRIST when He comes again on earth, the souls that His FATHER has given Him shall see His glory; those only who have been faithful to Him will be able to bear the sight, for the vision of CHRIST will only be a terror to those who have not looked for Him, nor had faith to believe His promises; yea, it will indeed be a terror to those who have continually caused CHRIST’S wounds to open afresh by their sins; to see His glorified body with the scars still visible of the wounds that He endured for their sake; but to those who have longed for the vision of His glory, who have suffered for His sake, who have borne the cross after Him, it will be joy beyond what they have ever known; it will fill their hearts with gladness, and they will gaze upon Him, with their love purified and strengthened by the trials which they have borne for His sake. Look upwards and try to think what this glory of the LORD will be when it shall be revealed, and take courage to go on bravely and persevere in trying to prepare for that glorious sight.

RESOLUTION.

I WILL try to show my gratitude to my Lord for this prayer to His FATHER for me, by

doing all I can to make myself more worthy of His love.

PRAYER.

ALMIGHTY FATHER, I pray Thee, that I may be amongst those who hereafter shall be with Thy dear SON, and see the fulness of His glory, and dwell with Thee and the HOLY GHOST for ever. Amen.

SECOND FRIDAY AFTER EASTER.

MEDITATION CXV.

"I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil."

PRELUDE.

CHRIST has sanctified our life in the world, by having passed through its various stages; He knew that His FATHER had ordained that we should live in the world that He made for us; therefore He asks not that we should be taken out of it, but that we may be kept from the evil of it.

Point 1. GOD has made the world very beautiful; it contains all that humanity can possibly desire to make life happy; there is nothing that we can wish for more than GOD

has given us, and He intends that we shall enjoy it, and enter into its innocent pleasures, and live joyous and happy lives. GOD placed us in this beautiful world that we might be happy ; He formed us with the capacity for enjoying what He had provided ; He is daily adding to our enjoyment of it, by making known to us fresh proofs of His Hand "by the discovery of long-hidden formations of which we have hitherto known nothing. He still shows His care for the world He has made by giving us the fruits in their season, and by constantly replenishing the earth ; the world is therefore all that man can desire for his habitation. GOD made it a beautiful, happy world.

Point 2. It is not the world that CHRIST would have us taken from, it is the *evil* that is in the world ; people say the world is a miserable place, and there is no happiness to be found in it : it is wrong and untrue to say this of what GOD has made ; it is the *sin* in the world which is miserable and which makes us unhappy ; man has sinned, and this has caused sorrow in the world and made it a vale of tears ; man has made a wrong use of all the beautiful things GOD has given us, and as man's heart is deceitful, he tries to make it appear that it is the world itself which is at fault. We must try to make our stay in this world as happy as possible, and be very thankful for the many bright and beau-

tiful things around us. All pleasures and amusements that are pure and innocent are permitted to us, and if we use them rightfully will do us no harm; but we must beware that pleasure does not interfere with our duties, and especially with our spiritual duties.

RESOLUTION.

TO be careful that the love of pleasure or amusements does not fill my heart, so that there should be no room for GOD in it.

PRAYER.

ALMIGHTY GOD, who hath given me the beautiful world for my temporary home, give me grace to avoid the evil in it, and make me long more and more for the home Thou hast prepared for me in Heaven, through JESUS CHRIST, my Lord. Amen.

**SECOND SATURDAY AFTER
EASTER.**

MEDITATION CXVI.

"Take heed to yourselves; if thy brother trespass against thee, rebuke him, and if he repent, forgive him."

PRELUDE.

OUR LORD teaches us that we must not be looking out for faults in others, but

must first take heed to ourselves ; we are first to pull the mote out of our own eye, and then the beam out of our brother's eye, by which we understand that if we are sinful we must not complain of others ; but, after having looked to ourselves, and taken heed to our own ways, we may rebuke, and if the trespasser is sorry for his trespass, we must forgive him.

Point 1. The disciples were men like unto ourselves, they had the same trials and temptations, the same difficulties to overcome ; what our LORD said to them applies to us : we must look into our own hearts and see if there be anything there which is keeping us back from CHRIST ; if we ask the help of the HOLY SPIRIT, He will show us plainly what is wrong. We are too apt to spy out faults in others, while we ourselves are committing the same, but we manage to find some excuse for *our* shortcoming, while we do not allow any excuse for others.

Point 2. If our brother, that is, our fellow-creature, trespass against us, we are to rebuke him and urge him to repentance, and if he seem to be repentant, we must forgive him. Do we always act thus towards those who in any way vex us by acting contrary to our wishes ? Do we tell them gently and kindly of their fault as our LORD would do, and try to make them see that they are wrong, with the hope that we may

be able fully to forgive them? or do we rebuke in anger, and turn against those who offend us, and not give them a chance of showing us they are sorry, but repel their attempt to do so—because we do not like to humble ourselves to show forgiveness to them? if so, we must take heed to our ways, for we are not doing as our LORD has commanded.

RESOLUTION.

THAT I try to be gentle with those who do anything to vex me, and be ready to accept their sorrow for having done so.

PRAYER.

HOLY FATHER, give to me a forgiving spirit, that, like my dear LORD, I may be ready at all times to forgive those who injure me; I ask this for His sake. Amen.

THIRD SUNDAY AFTER EASTER.

MEDITATION CXVII.

"Verily, verily I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy."

PRELUDE.

THE Church was about to be sorrowful, because its Head was about to depart;

it was difficult for those who were daily with our LORD to realise that He must leave them, that they would no longer be able to commune with and see Him in His bodily form. CHRIST knew that His disciples would be sorrowful, but He was preparing joy for them, and He comforted them with the hope of that joy.

Point 1. If GOD hide His presence from us, we must be sorrowful, for all will be dark and dreary ; sometimes He seems as if He were absent from us ; we speak to Him and He seems not to heed us ; He leaves us to ourselves, and we feel desolate and lonely, for without His presence within us there can be no life ; if we still persevere in asking Him to abide with us, if we show our love to Him, though He hide Himself from us, He will manifest Himself with greater fulness—and He will comfort us with the thought of the joy that He has prepared for us, for by this hiding of Himself He would try our faith.

Point 2. How terrible to think that any should rejoice that CHRIST should leave them, and hide Himself from them, but CHRIST says, “The world shall rejoice.” The worldly only look to present pleasure ; they enjoy all that is around them, and take no heed beyond it ; it is a joy that is only for a moment, it will soon pass away, and what will their hereafter be ?

The worldly rejoice at CHRIST'S absence, because they feel that His presence would be a check upon their pleasures; they say GOD made us for joy, and we will be joyful; but unless joy bring us closer to the GOD who gives it, it is unholy joy. The worldly want to have all the joy they can, without taking the trouble to thank GOD for it, and He permits them to go on in their own way for a time, but the Eternal joy is reserved for those who sorrow when CHRIST departs from them.

RESOLUTION.

TO be careful that pleasure does not take the first place in my thoughts, but to use joyfully and thankfully, with moderation, all that GOD has given to make my life bright and happy.

PRAYER.

ALMIGHTY GOD, give me the sorrow that worketh repentance, so that my joy may be full, and I may have a thankful rejoicing heart, wherewith to praise Thee all the days of my life, for JESUS' sake. Amen.

THIRD MONDAY AFTER EASTER.**MEDITATION CXVIII.**

"It is expedient for you that I go away."

PRELUDE.

IT was expedient or necessary that CHRIST should leave His apostles to enter upon His passion and suffer death, and now He tells them that it is expedient He should return to Heaven, that He might send them the COMFORTER, for the power of the GODHEAD in them would not be complete until they had received the HOLY GHOST.

Point 1. The love of the Apostles for their Master was not yet complete ; they loved Him, but with an earthly love ; they would have kept Him with them ; they did not yet understand that they had a spiritual life to live, that it was necessary that JESUS should depart in order that they might learn to love Him spiritually ; if they had continued to love CHRIST only with an earthly affection, the HOLY GHOST could not have worked in them, and without the gift of the HOLY SPIRIT the works that CHRIST came on earth to do would have been incomplete. CHRIST shows us that there was a fear lest the

love of the apostles for Him should become a selfish love ; they would have detained Him, and so have hindered the coming of the COMFORTER ; their eyes were not yet opened ; CHRIST had not yet revealed to them what joy the Comforter would bring.

Point 2. CHRIST said it was expedient that the COMFORTER should come ; if the Apostles needed the COMFORTER, how much now do we need Him ! CHRIST has gone into Heaven that He might send the HOLY SPIRIT to us ; shall we drive Him away, when CHRIST tells us that it is expedient that our souls should be strengthened by Him ? the COMFORTER brings us joy and peace ; it is by His gentle influence over our lives that we are enabled to grow in grace, to follow our LORD, to learn wisdom and understanding. Let us pray earnestly for His help, and be careful that we do not do anything to grieve Him, and thus drive Him away.

RESOLUTION.

THAT I will ask GOD to-day to give me one of the especial gifts of the SPIRIT, the spirit of spiritual wisdom, so that I may know and understand more of GOD'S will for me.

PRAYER.

ORD JESUS, who didst leave Thy Apostles that Thou mightest send them the COM-

FORTER, I pray Thee to send me His help that I may increase in wisdom and the many graces that He gives, to enable me to grow more like unto Thee, my LORD and my GOD. Amen.

THIRD TUESDAY AFTER EASTER.

MEDITATION CXIX.

"When the Comforter is come, He will reprove the world."

PRELUDE.

THE worldly were going on in their sinful course, still rejecting CHRIST although they had seen the manifestation of His power through His death and glorious resurrection ; they were still yielding to Satan, and Satan was as it were making a great struggle to get all on his side ; then CHRIST leaves them that He may send His HOLY SPIRIT to reprove them.

Point 1. CHRIST said He must go to His FATHER before He could send the COMFORTER ; His humanity must be lost to the sight of the world before He would send forth His Divine nature ; He must go to be united again to His FATHER so that the HOLY SPIRIT might come from them ; and when He did come, He should

reprove the world of sin, for the world had rejected JESUS.

The COMFORTER still reproves the world ; He speaks to us through what we call our conscience ; sometimes His voice is very low, only like a murmur, when we are about to do anything that will grieve Him, and if we are not very careful, He will speak, and we shall not hear Him, for if our hearts are not continually listening, His voice will be like a strange voice, and we shall not know it. Sometimes the HOLY SPIRIT calls loudly and distinctly, and says you shall not do what is displeasing to GOD, and by His mighty strength He holds us back ; it is well for us if we learn to know when He speaks, so that we may be ready to listen.

Point 2. We know the COMFORTER is reproving us, when we have allowed ourselves to be angry and are just about to say an angry word and before it is uttered a fear comes over us and we withhold it ; or when we are about to excuse ourselves for having done wrong, by saying what is not true, something checks the untruthful words ; it is the COMFORTER reproving us, and if we listen to His voice, He will indeed comfort us, and each time we turn aside from wrong, we become stronger and better able to fight against Satan's temptations. The COMFORTER reproves very tenderly and in great love for us ; we must not grieve Him, for He will leave us to

ourselves if we do not care to have Him, and then there will be no hope of hearing His gentle voice again, and without it we must perish.

RESOLUTION.

TO note to-day how many times the HOLY SPIRIT has spoken to me, so that I may know whether I am listening for His voice ; this will make me careful about my words and actions.

PRAYER.

ALMIGHTY GOD, who has promised to give Thy HOLY SPIRIT to those who ask, grant to me this great gift, and help me by His influence to grow more worthy to be Thy child, for JESUS CHRIST'S sake. Amen.

THIRD WEDNESDAY AFTER EASTER.

MEDITATION CXX.

"Be ye therefore perfect as your Father in Heaven is perfect."

PRELUDE.

THE Christian life must go on and on until it reach perfection : it cannot stand still ; so

if it make no advance, it will be going backwards. CHRIST says we must be perfect as our FATHER is ; so we know that there must be no time wasted, that we must be for ever pushing onwards, growing upwards, never looking behind, until we have reached the highest point, that state of perfection which GOD has ordained for us. CHRIST redeemed us that we might be perfect ; it is our own fault if we are not so.

Point 1. In order to be perfect like our FATHER, we must have no thought or desire for anything but to do His will, we must try to imitate Him that we may grow like Him. Our FATHER never asks us to do what is not possible ; it may be difficult for us to understand how we can become perfect like Himself, but we know that we can attain to it, for He has said so. Our FATHER knows how many things there are to keep us back from perfection, but He made us for Himself, to be like Himself ; and He gives us the capacity for becoming so ; all will not attain to the same state of perfection, but all can and must strive for it.

Point 2. Consider what we must do in order to obey this command to "be perfect." We must remember that it was at our baptism that we were made children of GOD, and that then vows were taken for us because we were too young to take them ourselves, but they were

graven upon our hearts, and as our minds became capable of understanding them, so did our obligation to keep them become binding. If we truly renounce the Devil and all his works, the pomps and vanities of this world, and the sinful lusts of the flesh, we shall be growing towards perfection. There are some who think that their lives are quite good enough if they do not commit any great sins, if they just go on from day to day fulfilling the duties that come before them, living peacefully with their neighbours, going to church regularly, and giving alms to the poor, but not taking any trouble to make any progress towards perfection, not seeking for the jewels which are to adorn the Christian, nor looking for the coming of CHRIST, when He will question them as to how they have used the gifts He has bestowed upon them. Those who love them think they are going on in the right way, but it is not so, for they are not going on at all, they are falling away from grace, and so they can never attain to perfection. We must strive for perfection, that we may fulfil GOD's desire for us.

RESOLUTION.

TO try to attain to some particular virtue day by day, so that I may always be making progress towards that state of life to which GOD has called me, which is to be perfect as He is.

PRAYER.

HOLY FATHER, without Thy help I can do nothing ; grant me a full measure of Thy grace, that I may have courage to try day by day to grow more like Thyselv, for CHRIST's sake. Amen.

THIRD THURSDAY AFTER EASTER.

MEDITATION CXXI.

"Then opened He their understanding, that they might understand the Scriptures."

PRELUDE.

BY faith was the understanding of the Apostles opened, by faith in what was written in the Scriptures, they were made able to know all that was to happen to their LORD ; CHRIST opened their understanding that they might, not only themselves believe and understand, but that they might teach others, and fulfil His command to go and teach all nations by expounding the Scriptures to them.

Point 1. The Bible is a sealed book to those who read it only with a desire to be interested in the history of the early times and to know what events happened to our LORD and His followers. The Bible was written to instruct

- us in everything that is necessary for us to know concerning our own lives, and not merely for an amusement ; every part of it is full of deep and solemn meaning, but unless GOD open our understanding, we shall be for ever ignorant and unable to know what He would reveal to us ; the Bible is wonderful indeed as a book of history and wonderful as a book of prophecy, and wonderful as a book of general detail ; but it is more than this, it is the inspired word of God, and the greater our faith, the more shall we be able to understand the hidden mysteries it contains.

Point 2. The Bible is full of deep meaning, but it is also so simple that a child may understand it : Samuel knew the Scriptures from the time he was a child, and loved them. GOD opens them to us according to our capability of understanding them and our desire to do so. We must never read the Bible without prayer, nor without resolving to obey what it tells us, and we must read it very reverently, for it is GOD's word written by those whom He inspired. We must read it daily ; there should be a time set apart in each day for reading a few words of it. If we wish to learn a profession or a language, or anything concerning our worldly life, we give our minds to study it thoroughly, and we persevere until we have accomplished our desire ; then surely we shall try to give our

minds to the reading of the Bible, which concerns our life for eternity ; we shall not take up our Bible and hurry over a few words and shut it again, thinking that we have done all that is required of us, but we shall try to make the reading it a real pleasure, because it will help us to know GOD better : the more reverent and careful we are about reading it, the greater blessing we shall receive.

RESOLUTION.

TO be more careful in my treatment of the Bible, not to allow myself to read it carelessly, or to use its words irreverently, and to check others if I hear them doing so.

PRAYER.

FILL me with Thy heavenly wisdom, I humbly pray Thee, my FATHER, that so I may read Thy holy word with reverence and understanding, for my LORD's sake. Amen.

THIRD FRIDAY AFTER EASTER.

MEDITATION CXXII.

"Follow Me, and I will make you fishers of men."

PRELUDE.

THIS was the call that was given to St. Peter and St. Andrew ; they were busy fishing,

- earning their daily bread, and GOD called them that they might give up everything to go amongst their fellow-creatures and teach them the truth and light of the Gospel. St. Andrew and St. Peter were ready to obey the Master's call, and they gave up everything to follow Him ; they taught for Him whilst He was on earth, they laboured for Him after He had returned to Heaven, they died for Him, and they await now the crown that He has prepared for them.

Point 1. These were quite poor men, as to this world's goods ; they were also poor in spirit, and therefore GOD blessed them ; GOD often does great works by using little means ; the most insignificant amongst us may be called by GOD to do some great work for Him ; GOD looks into our hearts, and judges whether we are capable of fulfilling His will : "Out of the mouths of babes He has perfected praise, and He has revealed to them that which He hath hidden from the wise ;" therefore we may be comforted by the thought, that although we may not be in a position to make a show in the world, either by our appearance, or our talents, or our wealth, yet we may be called upon by GOD to be the means by which some great works may be done by Him.

Point 2. Are you ready, if CHRIST calls you, to follow Him ? Are you ready to give up evil

and choose what is good under all circumstances, no matter how much you may have to bear? It was not easy for those men to give up their trade, and leave their homes and all that belonged to them, in order that they might go and preach CHRIST to those who did not care to listen, and who treated them with contempt: it is not easy to choose the right mode of acting, when it involves trouble and perhaps ridicule; the wrong action is always the easiest, but if we do choose the right, Satan is conquered, and we become strong with the might of CHRIST; JESUS calls you to Him; will you not give up all, and follow Him in your daily life?

RESOLUTION.

THAT I will try to-day to give up something for CHRIST, and thus show Him that I am ready to follow Him, by loving Him more than my own desires.

PRAYER.

HOLY FATHER, call me, that I may follow Thee, and thus show my love for Thee; help me to resist the temptation to care for anything more than for Thyself, and give me the help of Thy HOLY SPIRIT, for this and all my needs, for JESUS' sake. Amen.

THIRD SATURDAY AFTER EASTER.

MEDITATION CXXIII.

"Come, for all things are now ready; and they all with one consent began to make excuse."

PRELUDE.

"**A** CERTAIN man made a great supper and bade many," and when all was ready, the guests were expected. GOD has prepared a feast for us, and He sent His servant, that is, His SON, who took upon Him the form of a servant, to bid us come to the feast His FATHER had prepared, the feast where He will feed us with Himself; but He hears many excuses from those who do not care to come; some excuse is given by one, and some by another, and so the feast is indeed prepared; but there are no guests, and the Master of the feast turns away sorrowful that none will accept the good things He has prepared.

Point 1. GOD prepares a supper for us, at which we may receive food that will give us life; the bread is the Bread of Life, and the water will satisfy us, so that we shall never thirst. He tells us that all is ready, and bids us

come ; all He requires of us is that we have on the wedding garment, which is the robe of purity, for we must not come to our Master's feast unprepared ; we know what He requires of us, and it is easy for us to obey ; He does not ask us to wear a robe that we cannot provide ; He will give us the robe if we ask Him ; but we cannot partake of our Master's feast in any other way than the way He has ordained for us. There is no uncertain sound about the call to it ; all may hear it if they will, and all know that they must obey, or they will not be fit to sit down with Him in His Kingdom.

Point 2. Beware of making excuses ; the time may come when your opportunity may be gone ; and when you appear before the judgment-seat of CHRIST, will you then say that you had no time to prepare yourself, and that you felt you were not good enough to be present, or that you knew many persons who seemed very good, who did not think it necessary to go to the feast, and you did not like to set yourself up to be better than they ? Could you look into JESUS' face and make excuses then ? surely not ; so try to be always ready now, try to live so that you may always have the garment of purity, which includes all virtues, so that whenever you are called to the feast you may in all humility be ready to obey.

RESOLUTION.

TO be watchful against making excuses when my duty is plain before me, and to try to live so that I may be duly prepared to go to the Holy Feast when it is prepared for me.

PRAYER.

ALMIGHTY FATHER, let me not make excuses when Thou callest me, but teach me to live a life of preparation, so that I may ever be ready to accept Thy call when Thou biddest me be Thy guest; hear this for JESUS CHRIST'S sake. Amen.

FOURTH SUNDAY AFTER EASTER.

MEDITATION CXXIV.

"I have many things to say unto you, but ye cannot bear them now. When the Spirit of truth is come, He will guide you into all truth."

PRELUDE.

CHRIST continues to speak to His people; His absence from them in bodily form does not hinder His speaking; He says to us as He said to His apostles that we must receive the SPIRIT of Truth to enable us to hear His voice

distinctly and that our heart must be prepared for His word.

Point 1. GOD will give you the capacity to understand what He teaches by the SPIRIT of Truth ; He taught the unlearned fishermen to understand Him, and He will teach you if, like them, you have simple faith ; GOD has yet many things to say to you ; you do not yet know all He has done and is doing for you ; you cannot realise what He bestows upon you, how He permits you to know just what you are able to bear, and withholds the rest until you are so filled with the HOLY SPIRIT that you can understand all things ; perfect knowledge of all GOD's mysterious ways will be reserved until the end when all things shall be revealed ; now we "know only in part," but He gives us knowledge sufficient for us, and we must not try to know more than He has revealed to us.

Point 2. The SPIRIT of Truth has come ; He reigns invisibly in our hearts, He is about our path and about our bed, and spies out all our ways ; He gives us wisdom to understand GOD's commands ; He makes them simple to us, if we are willing to obey them ; He dwells continually with those who love to have Him and who feel the need of His gentle influence.

RESOLUTION.

THAT I will ask for more help from the SPIRIT of Truth, and will try to be guided in all things by Him.

PRAYER.

HEAVENLY FATHER, I pray Thee to send the SPIRIT of Truth into my heart, that He may teach me and guide me by His wisdom to understand all that Thou desirest I should know, for His sake who has redeemed me. Amen.

FOURTH MONDAY AFTER EASTER.**MEDITATION CXXV.**

"Peace I leave with you, My peace I give unto you. Let not your heart be troubled."

PRELUDE.

PEACE is the absence of all that troubles and disturbs ; peace is like the calm after a storm, stillness and restfulness. JESUS was peace ; He soothed and comforted all who came to Him, He left His peace in the world, . not such peace as the world understands, for it says

peace when there is no peace ; the world's peace is deceitful, it is merely an outward show ; so long as things go on quietly, and it has everything its own way, it says peace, leave us alone ; but the peace which JESUS left on the earth was His peace—it was inward peace.

Point 1. If we have the peace which JESUS gives, all our trials and sorrows and difficulties will not disturb us ; we shall bear them calmly, and be unruffled by them ; JESUS sends us trials and vexations, in order to test our faith. Some of GOD'S holiest and most loved servants have been those who have had the greatest trials ; we all have them more or less ; children have their trials and difficulties as much as older persons ; some children bear their little sorrows very bravely, because they are trustful, and know that JESUS loves them, and will give them His peace ; and we have seen older persons tried by afflictions of many kinds, which seem to us as if they were more than they could bear, but who are calm and restful through it all, because they have the peace which JESUS gives.

Point 2. JESUS says we are not to be afraid, for He has given us His peace, and if we keep that within our hearts, we need not fear ; it is sin only which can really trouble us. The being afraid of what man will think of us will

make us restless, the giving way to anger, and being weary because we are idle, these will fill our heart with restless fear, and will shut JESUS out of it. How sweet it is to rest calmly on JESUS, those only know who have tried to lean only on Him, and to commit all their sorrows and difficulties to His keeping, and allowed themselves to be filled with His peace.

RESOLUTION.

TO carry all my trials to JESUS' feet, and leave them there, knowing that He will soothe all my sorrows.

PRAYER.

LORD JESUS, give me Thy peace ; and grace to seek for it, through all the difficulties of my life. Amen.

FOURTH TUESDAY AFTER EASTER.

MEDITATION CXXVI.

"Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit."

PRELUDE.

CHRIST is the vine, we are the branches, members of His Body the Church, which

He has planted in the world ; His FATHER is the Husbandman ; He made us that we might have fruit, and it is by reason of our wilfulness that we do not bear it ; all have opportunities given them of bearing fruit—the same seed, the gospel of CHRIST, and the same watering of His HOLY SPIRIT. The Husbandman will cut off the branches that are unfruitful, and will cast them from Him, but those that bear fruit, He will purge and make them to bear more fruit, so that they may be pleasing to Him.

Point 1. If we show signs of a desire to bring forth the fruits of the HOLY SPIRIT, CHRIST will prune us and do all that is necessary for our growth, and will continue to do this until we are firmly established and show forth fruit more and more, and become worthy branches of the vine.

Point 2. What is the pruning that CHRIST will give us, in order that we may bring forth fruit ? It is the cutting away all evil desires out of our hearts, all thoughts that are not pure and holy ; it is the subduing of our temper, the uprooting of anything that is occupying too large a place in our hearts ; it is the putting away from us selfishness, pride, uncharitableness, and everything that hinders the growth of the fruit in us. This cannot be done without pain ; we cannot be true branches of the vine unless we suffer ;

bodily pain has been sanctified by the pain that JESUS suffered. Suffering was brought into the world by sin, but since CHRIST has suffered, it has been hallowed for ever, and GOD uses it as a means of chastening His best-loved servants. There are two kinds of suffering: there is that which we bring upon ourselves by our wilfulness in neglecting to take due care of our bodies, which is not sanctifying suffering, and there is the suffering that GOD gives to those whom He would draw aside from the world, that they may take part in that wonderful filling up of the measure of the sufferings of His Body which without the sufferings of His members would be incomplete; therefore suffering is necessary for the perfecting of His works in us.

RESOLUTION.

TO be ready to bear pain cheerfully, knowing that by it CHRIST is working a good work in me.

PRAYER.

O JESUS, by Thy Cross and Passion, by all the sorrow which Thou hast endured, help me to bear patiently whatever pain or weariness may be necessary for my growth in grace. Amen.

**FOURTH WEDNESDAY AFTER
EASTER.**

MEDITATION CXXVII.

"Abide in Me, and I in you . . . for without Me ye can do nothing."

PRELUDE.

GOD made us fitted to live in union with His SON. He created us that we might glorify Him, and we can only glorify the FATHER when we are united to His SON; if we do not unite ourselves to JESUS by the means GOD has provided, we are useless, and GOD will cut us down as He did the unfruitful branches, and cast us away from His Presence.

Point 1. The means of union with CHRIST are prayer, recollectedness of His Presence, answering to the grace He gives, by being ready to obey the voice of conscience, receiving Him into ourselves by the means of the blessed Sacrament, keeping watch so that nothing comes between JESUS and ourselves. This union grows stronger and stronger until nothing has power to separate us from Him.

Point 2. "Without Me ye can do nothing." We are utterly helpless, and become weaker and weaker if we try to do without JESUS; for a time all may seem to go well, but suddenly we shall be overtaken by some sin, and unable to stand against it, and having fallen into it, Satan will trample upon us, and hold us down, so that when we try to rise up we shall fall still heavier, and he will keep us entirely in his grasp. No one who desires to live in union with JESUS will fall into this condition, for He is so tender and loving that He is always ready to take us by the hand and raise us up, if He sees that we cling to His Hand for protection.

RESOLUTION.

THAT I will try to do all I can for JESUS, so that He may hold me in close union with Himself, for if I abide in Him He will abide in me.

PRAYER.

I HUMBLY ask Thee, my FATHER, to protect me by Thy abiding Presence from all evil, and draw me into closer union with my LORD JESUS CHRIST. Amen.

FOURTH THURSDAY AFTER
EASTER.

MEDITATION CXXVIII.

"If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but I have chosen you out of the world."

PRELUDE.

BY the world is meant those who give themselves up to its pleasures and luxuries, who make a god of it and worship it, by giving it their first thoughts, who obey its call upon all occasions. They are afraid not to do as the world suggests for fear of being thought singular, and when they once allow themselves to be led by it, it drags them with its heavy chains, until they have no power left to resist it. Little by little the world gains power, and each time it makes a conquest over the heart, it is more difficult to withdraw from it. The world fought against JESUS when He was on the earth, and it still fights against Him now.

Point 1. JESUS was the first to be hated by the world. Those who wished to have their own way and to be allowed to do just as they liked, indulging themselves in selfishness, idleness, covetousness, and every sin, could not bear to

have One amongst them who reproved them for this, and whose daily life was a condemnation of their own selfishness, so they separated themselves from JESUS and gave themselves up to self-indulgence: it is the same now; there are some people who hate to see others trying to live a holy life, they ridicule them and do all they can to show their hatred of them. Those who are trying to follow their LORD, by self-denial, by devoting their lives to His service, by trying in ordinary daily life to avoid all that is evil and to live humbly before their GOD, are despised by those who desire to have all the pleasure they can get in this world, without making any preparation for eternity. We see good men and women persecuted for righteousness' sake; they have the mark of JESUS upon them, and so the world tries to put them down and trample upon them.

Point 2. JESUS has chosen His own out of the world. Think how sweet it is to be chosen by JESUS to be a follower of Him who has overcome the world, to be led by His tender hand into all that is really joyous, to feel safe under His protection, to have no fear of any harm happening to us, because He will uphold us. Try to keep close to JESUS in your daily life, make Him your friend, do not do anything that will displease Him, and He will give you the joy that no man can take away from you.

RESOLUTION.

TO try and not care for what the world says, but to keep close to JESUS, and to try to do what I know is right, without fear of what others will think of me.

PRAYER.

HOLY JESUS, let me cling to Thee, and feel safe under Thy protection, so that the world may not be able to draw me from Thee. Give me Thy HOLY SPIRIT that I may be taught to resist the temptation of the world. Amen.

FOURTH FRIDAY AFTER EASTER.

MEDITATION CXXIX.

"Henceforth I call you not servants, but I have called you friends, for all things that I have heard of My Father, I have made known unto you."

PRELUDE.

ASERVANT doth not know what his Lord doeth ; he is not on the same footing as his master, there must be reserve ; they do not confide in each other ; but a friend knows all that concerns us ; we trust him, we tell him

everything, we ask his advice, we send for him when we are in trouble, and we ask him to share our joys. A friend will be patient with us, and not weary of us, and the more we know of each other the greater is our love.

Point 1. JESUS has called us friends ; what more can we desire, for does He not fulfil in all its parts the office of friend to us? it implies more than being a brother to us. He has chosen us to be his friends. Oh what great goodness ! though He knew that many would not care to have Him, still He offers Himself as their friend. How shall we show our gratitude ? surely by trusting Him as a friend, by acting towards Him as we would towards an earthly friend, by confiding all to Him, keeping nothing back, and by making Him our first thought at all times.

Point 2. JESUS has chosen me ; He has made me one of His friends, He has given me all the love, the care, the tenderness, the considerate thought of a friend ? He has spared Himself no trouble, no anxiety for me, He has given His very life for me ; how then could I turn away from such a friend ? Do I turn from Him ? rather will I trust Him more and more, rather will I try to know Him better that I may understand His great friendship and confide in Him ; with such a Friend my life should indeed be a happy one.

RESOLUTION.

TO rejoice that JESUS is my friend, and to try and become more worthy of the love that He gives me.

PRAYER.

MY Heavenly FATHER, fill my heart with thankfulness for the many privileges Thou hast given me, and especially for the great privilege of having JESUS for my friend. I pray Thee to make me more worthy of His love. I ask this for His sake. Amen.

**FOURTH SATURDAY AFTER
EASTER.**

MEDITATION CXXX.

"These words spake Jesus, and lifted up His eyes to heaven: Father, glorify Thy Son, that Thy Son also may glorify Thee."

PRELUDE.

JESUS asks His FATHER to glorify Him, through the salvation of the souls He came to redeem, that by His offering of Himself He might show forth His FATHER'S glory; JESUS had a burning desire to save all the souls that

His FATHER had given Him ; He desired that none should be lost, He loved their souls more than His own life, He thought not of Himself, nor of the wondrous thing He was about to do, but His thought was how He might glorify, or show forth His FATHER's glory.

Point 1. JESUS is in all things our example. He burned with zeal and desire to save souls ; He would therefore have us burn with the same desire, and He would even have us give up our lives to save the souls for whom He died, if there be need for it. JESUS does not expect us to bear the cross that He bore ; He was endued with supernatural power which enabled Him to go through His Passion ; but He does ask us to take up our cross and follow after Him, the especial cross which He gives us ; it may be the giving up of present ease and comfort in the midst of all that we love, to go out into the highways and bye-ways, and try to fetch home some of the lambs for whom He died, and bring them into the fold ; it may be the giving up of our life, or it may be that our love and zeal for Him is to be shown by bearing patiently with some one who thinks differently from ourselves about religious things, and who tries to persuade us not to care for reverence and holy things and worshipping in GOD's house ; it may be that by our patient forbearance through love to CHRIST, we may be permitted to win this soul

for Him ; CHRIST's desire was to glorify His FATHER, our desire must be to glorify Him, by showing forth to others His mighty power, and helping forward His work of redemption, by trying to win souls for Him.

Point 2. CHRIST will show us the way, if we have the desire to be led by Him ; we must not neglect one of GOD'S commands, for the sake of keeping another. If our duty to remain at home, following out what may seem a dull monotony, be made plain to us, we must be content, and try to make the most of whatever opportunities may come in our way for serving CHRIST ; but if He call us away from home life by putting plainly before us that He has other work for us to do, we must be careful to heed His call, and not allow the love of ease, comfort, or pleasure, or friends, to keep us from doing our Master's work.

RESOLUTION.

TO watch for opportunities of making my LORD known to others, and to try to show forth His glory by spreading the knowledge of His love.

PRAYER.

ALMIGHTY GOD, give me a burning zeal for Thy service, that I may be ready to do all I can to make Thee known and loved, and

so may show forth my LORD'S glory, to the souls Thou gavest Him to redeem. Through His merits I humbly ask Thee to hear my prayer. Amen.

FIFTH SUNDAY AFTER EASTER.

MEDITATION CXXXI.

"Hitherto have ye asked nothing in My Name: ask and ye shall receive."

PRELUDE.

BY the fall of Adam men became outcast from GOD; even in the worship of the Temple, men were kept outside the veil, showing that they were outcast, and not worthy to enter into the Holy of Holies; until CHRIST came, there was no Mediator; hitherto man had not asked in CHRIST'S name, there was no Saviour to plead for Him; when He had come, they could ask their FATHER in His name for all they needed, and He promised that if they did so, they should not ask in vain.

Point 1. Think what it is to ask in CHRIST'S name; it means to ask with authority; He gives us permission to use His name, so that our prayers may be more effectual. In earthly things we think it a great advantage when

applying for some preferment or some particular post, if we are allowed to use the name of some one in authority who will speak for us ; JESUS our LORD and our King allows us to use His name in asking for what we need, and we are quite sure of being heard if we use this means of making our wants known. We are members of His body, and He speaks in us : we speak to GOD with the power that JESUS gives us.

Point 2. JESUS gives us no limit to our prayers : He desires us to ask for everything through Him ; nothing is too little or too great to ask, provided our request is such as we dare to ask JESUS to carry to the FATHER for us ; we know that nothing unholy can pass through JESUS ; therefore we know that all our requests must be such as the pure and holy JESUS can present to His FATHER ; therefore, "By prayer and supplication let your requests be made known to GOD."

RESOLUTION.

THAT I will realise the benefit of prayer, by praying more frequently, and will thankfully accept my LORD'S promise of answer to my prayer.

PRAYER.

ORD JESUS, teach me to be more earnest in my prayers, that I may receive the full

benefit that Thou hast promised to those who ask in Thy Name. Amen.

ROGATION MONDAY.

MEDITATION CXXXII.

"Ask and it shall be given you."

PRELUDE.

THE Church has appointed two especial seasons to be set apart for prayer: the Easter days, when we are taught to pray especially for those who are called to the ministry, and the Rogation days, when the Church bids us pray for a blessing upon the crops of the earth, for a blessing upon the Church, upon our families, our parish, and any especial thing that we desire GOD to prosper. The Church also tells us that we must use abstinence at this time, so that our bodies being chastened and subdued, our souls may more easily rise to GOD in prayer.

Point 1. Consider for what especial thing you wish to pray. Remember your own need of humility and penitence, and first humble yourself before GOD by confession of your sins and unworthiness, and then ask Him for a blessing upon whatever you especially desire. Remember that

at this time there are Christians in all parts of the world, sending up prayers for the needs of CHRIST'S Church, and for temporal blessings, and be strengthened and encouraged by the thought of unity in prayer, and earnestly make your requests known to GOD.

Point 2. Go to GOD'S house on this day if possible, that you may be where two or three are gathered together in His Name, and receive the blessing that He has promised ; try to humble yourself by following out the Church's direction, and deny yourself in food and pleasure so that your mind may be more given to prayer than to self, and try to be calm and still, and not let your thoughts wander, but fix them upon GOD, so that if He speaks to you, you may be ready to hear.

RESOLUTION.

TO give as much time as I can to-day to prayer, and to try to keep my thoughts from wandering, so that I may be more earnest in my prayers.

PRAYER.

GIVE me grace, my FATHER, to fulfil my desire this day, and keep my thoughts fixed on Thee, for JESUS' sake. Amen.

ROGATION TUESDAY.

MEDITATION CXXXIII.

"Pray without ceasing."

PRELUDE.

Jesus taught us how to pray, when He was on earth ; He spent whole nights in prayer, pleading with His FATHER for us. GOD wills that we should pray for what we want, although we know that He could give it to us without our asking Him. He says, "Pray without ceasing," that is, live by prayer, let all your wants be made known by prayer.

Point 1. We must pray with reverence ; the outward posture of the body is a sign of the inward reverence ; prayer may be made at any time, standing, lying down, or kneeling, but when able to do so, GOD requires us to bend the knees in adoration to Him, and to show that we desire to humble ourselves before Him ; therefore, at especial times of prayer, our posture must be lowly. Our Lord knelt in the garden at Gethsemane ; shall not we then kneel when praying through Him to our FATHER ? if we do not take the trouble to make this act of humility, can we hope that GOD will answer our

prayers ? GOD knows who is capable of kneeling, and who cannot do so, owing to their weakness ; He will judge according to our capacity.

Point 2. We must not weary of praying ; we must try to love it, and to be recollected during the time of prayer, and not use the words without thinking of their meaning. If any one come to make a request to us, should we not think it very strange if their eyes were wandering about the room, looking at the things in it, and speaking in a careless way, as if he did not care whether we understood the request or not ? how then do you think that GOD will accept prayer that is made to Him whilst our thoughts are wandering about to other things ?

RESOLUTION.

THAT I will try to check my wandering thoughts during prayer, by asking GOD to give me the spirit of recollectedness, so that I may not be irreverent to Him.

PRAYER.

ORD, teach me to pray, by giving me the help of Thy HOLY SPIRIT, so that I may begin and end all that I undertake in Thy Holy name. Amen.

ROGATION WEDNESDAY.

MEDITATION CXXXIV.

"Tarry ye in the city of Jerusalem, until ye be endued with power from on high."

PRELUDE.

CHRIST bid the apostles *wait* in the city until they were endued with the HOLY SPIRIT ; outside CHRIST'S Church the voice of the SPIRIT is scarcely heard ; it is whilst we wait within its fold in stillness and quiet that the HOLY SPIRIT comes to us.

Point 1. Let us wait in restfulness this day, the eve of our LORD'S Ascension, that He may fill us with the spirit of understanding, so that we may be able to realise the joy of His Ascension.

Point 2. Continue steadfast in prayer ; do not lose any of this especial opportunity given to you to make known your requests to GOD ; GOD's ear is ever ready to hear, but we believe that He more especially blesses those times which the Church has set apart for especial intercessions. Let your first thought on awaking to-morrow be of JESUS ascending up to Heaven to prepare a place for you ; try to rise

thither in thought with Him that you may realise some of the joy that is preparing for you.

RESOLUTION.

TO pray frequently to-day for those things which I and those dear to me most need, so as to make good use of this appointed season.

PRAYER.

GIVE me, O my FATHER, a calm and restful spirit, so that I may not drive Thy HOLY SPIRIT from me, and give me grace that may help me to enter into the joy of my LORD'S Ascension, for His sake. Amen.

ASCENSION DAY.

MEDITATION CXXXV.

"He led them out as far as Bethany, and it came to pass, whilst He blessed them, He was parted from them and carried up into Heaven."

PRELUDE.

THE Apostles did not realise how soon they were to lose their Master ; they had often been with Him out as far as Bethany, and they did not suspect what was going to happen.

JESUS' last act on earth for them was an act of love ; He blessed them. How sad they would have been when their Master left them had they not remembered His promise that their sorrow should be turned unto joy, and their hearts were upheld by the expectation of the COMFORTER, whom JESUS had promised to send.

Point 1. Try with the mind's eye to picture to yourself JESUS being carried up into Heaven, and see a cloud receiving Him and hiding Him from your loving sight. Gaze upwards as the Apostles did ; then with the gaze of faith try to realise the joy that He has gone to prepare for you, and the blessing that He was going to send to the world in the Person of the COMFORTER.

Point 2. CHRIST has ascended to His FATHER, and is lost to our temporal sight. He will come again in the clouds, and we shall rise up to meet Him in the air ; until then, we can only see Him with spiritual sight ; we know He is present with us, though we cannot see Him ; let us continually look for Him, lest He depart for ever out of our sight.

RESOLUTION.

TO be very full of thankful joy to-day, that my LORD has gone up into Heaven to prepare a place for me.

PRAYER.

LET me adore Thee, my ascended LORD, and open Thou mine eyes so that I may never lose sight of Thee; let me not be weary of gazing upwards, that I may catch a glimpse of Thy Presence, and be strengthened by the vision of Thyself. Amen.

FRIDAY AFTER ASCENSION DAY.

MEDITATION CXXXVI.

"Thou art gone up on high, Thou hast led captivity captive."

PRELUDE.

CHRIST has returned to His FATHER's home; He has passed through pain and sorrow, and has now entered into joy; we must endure pain and grief for our sins before we can be restored to the favour of GOD, and have the joys of Heaven.

Point 1. Dwell upon the thought of the twenty thousand chariots of GOD, and the thousands of angels welcoming our LORD'S return unto Heaven, after having conquered death and

hell ; think that all the pain and all the glory has been for you, and rejoice in His triumph ; give Him a thankful heart, and try to live worthy of so much love.

Point 2. Pray that you may be blessed hereafter with a vision of CHRIST's glory ; let the thought of this cheer you in all your trials and difficulties, feeling assured that they are only for a little while, and that if you bear them bravely you will have your reward ; you know what you must do to make yourself ready for this glorious vision ; do not then spare any trouble ; be in earnest ; the more you persevere, the greater help GOD will give you.

RESOLUTION.

THAT I will try to be more earnest in my endeavours to do right, and not give way to sloth or weariness in well-doing.

PRAYER.

ALMIGHTY FATHER, I pray Thee to keep before me the vision of my ascended LORD, that steadfastly gazing up into Heaven I may learn to know and love Him better, and may worship and adore Him, Who is my LORD and my GOD. Amen.

SATURDAY AFTER ASCENSION DAY.

MEDITATION CXXXVII.

"Go ye into all the world, and preach the gospel to every creature."

PRELUDE.

THIS was the last command JESUS gave on earth ; He desired the gospel should be preached to *every* creature ; He came on earth to redeem all, He claims all for Himself. He came as man, to work His works amongst us, and He wills that by man the knowledge of Himself should be made known.

Point 1. When we pray, "Thy kingdom come," we ask that the knowledge of CHRIST may be made known to all, that He may reign in the hearts of all ; we must also *do* our part towards spreading the knowledge of CHRIST ; we may not be called like the apostles to teach and to preach, but CHRIST does require us to spread the gospel, by giving up some of our money to support those who are called to preach His word, and He requires us to do our part in maintaining schools and institutions where the gospel is taught, and also by our influence to induce those around us to read the Bible care-

fully and prayerfully, so that they may be instructed in all that is necessary for their salvation. There are many ways by which we may hasten CHRIST'S kingdom, and if we pray for help, GOD will show us the way that is best for us.

Point 2. All will be brought to the knowledge of CHRIST before the end of the world ; we know that GOD can at any moment bring all things to an end, and fulfil all His desire, but He has willed that the world's conversion shall be gradual like the growth of grace in our hearts ; we do not know how or when the HOLY SPIRIT comes to us, but we feel His influence, and by His gentle working in us we are being taught some fresh truth every day.

RESOLUTION.

THAT I will at once try to do something more than I have hitherto done towards helping to spread the knowledge of CHRIST.

PRAYER.

ALMIGHTY GOD, I beseech Thee to hear my prayer for all who do not yet know Thee, that their ears may be opened to hear Thy word and their hearts made ready to accept it, for CHRIST'S sake. Amen.

SUNDAY AFTER ASCENSION DAY.

MEDITATION CXXXVIII.

“When the Comforter is come, He shall testify of Me.”

PRELUDE.

THE COMFORTER testifies to us of CHRIST'S having completed the work of redemption, for if CHRIST had not gone back into Heaven, the COMFORTER would not have come. He testifies of CHRIST'S glory in Heaven, for He came from Heaven to teach us to glorify our FATHER which is in Heaven. The COMFORTER is the third Person in the Blessed Trinity ; He is not the FATHER, nor the SON, but proceeds from the FATHER and the SON ; He is not only perfect Holiness Himself, but He is the immediate cause of holiness in us.

Point 1. Dwell upon the thought of the COMFORTER coming down from Heaven with the Breath of Heaven to breathe upon us ; He comes to perfect us in the graces with which we must be adorned ; He waters us with the dew of repentance, that we may bring forth the fruits of the SPIRIT, for it is His gentle voice that tells us of our faults and induces us to repent. We must

not resist the help of the COMFORTER, nor grieve His HOLY SPIRIT, or we shall drive Him from us.

Point 2. What are the signs by which we may know that the HOLY SPIRIT is influencing our lives? Every tree is known by its fruit; if we are letting the HOLY SPIRIT influence us, we shall be bringing forth the fruits of the SPIRIT, which are these: Love, Joy, Peace, Long-suffering, Goodness, Faith, Meekness, Patience, Modesty, Temperance, Purity. All these we must try to cultivate, and in order to do so effectually, we should strive each day to make one of them an especial desire in our prayers.

RESOLUTION.

THAT I will strive to be more loving to those whom I do not like, so that the grace of love may be increased in my heart.

PRAYER.

I THANK Thee, my FATHER, for sending the COMFORTER to me, and I pray Thee to grant that I may never grieve the HOLY SPIRIT, but that I may seek to cultivate the graces that He will give me; I ask this for CHRIST'S sake. Amen.

MONDAY IN ASCENSION-TIDE.

MEDITATION CXXXIX.

"I go to prepare a place for you."

PRELUDE.

THIS is one of the fruits of the Ascension ; CHRIST'S love is continued to His Church, though He is taken away from our sight ; He did all He could for us while on earth, and when He went away, He did not leave us comfortless, but still held us close to Himself by the union of the HOLY GHOST, and He prepares a place for us, where we may live for ever, that where He is, we may be also.

Point 1. Think what this place is that JESUS prepares ; we know that "eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which GOD hath prepared for them that love Him ;" a veil has been placed over the glory of Heaven, for our eyes are not yet capable of beholding its beauty ; we know something about it from GOD'S word, for He says, "There will be no night there, for the glory of the LORD doth lighten it, and the Lamb is the light thereof." We know that there will be rest there, for there will be freedom from sin. All the beautiful things on earth are marred by

sin ; in Heaven everything will be perfect, because no sin can enter there ; therefore there will be no sorrow nor tears, nor hunger, for the Lamb which is in the midst of the Throne shall feed them, and GOD shall wipe all tears from our eyes. We know that there is a place in this beautiful Home being prepared for us, made ready to suit our especial need, made ready for our especial capacity for enjoying it, for GOD gives to each of us here our individual character ; no two persons has He formed alike ; so we believe that in Heaven such a place is being prepared for each individual soul, as shall insure its perfect happiness.

Point 2. Think about this place that CHRIST has gone to prepare, so that your heart may long to be there ; think of all you must do while you have time, to make yourself ready to enjoy it ; remember that nothing unholy, or sinful in the least degree, can enter there ; we must therefore put it all away from us. There will be no night there, for night represents the soul that allows Satan to enter it, for he is all darkness, and those who have been his servants will go out into the night, and never see the sunshine of the Home where CHRIST dwells. Be very careful that you live in the light here, so that you may not love your way, but may journey safely until you reach your FATHER'S Home.

RESOLUTION.

THAT I will try to keep before me the vision of the Home CHRIST is preparing for me, so that I may carefully put aside everything that may not enter there.

PRAYER.

ALMIGHTY FATHER, who with thy dear SON hast prepared a place for me in Heaven, give me Thy mighty help that I may be made worthy to enter into it, for my LORD's sake. Amen.

TUESDAY IN ASCENSION-TIDE.

MEDITATION CXL.

"If ye be risen with Christ, seek those things which are above."

PRELUDE.

IT is the desire of all Christians to rise with CHRIST, in order that they may attain to those good things which He has promised them ; the test by which we may know whether we are risen with CHRIST is whether we are striving to obtain the graces with which we must be adorned.

Point 1. To rise with CHRIST is the contrary

R

to being of the earth, earthly ; it is to rise from all that is sinful ; it is to put on a new robe, and to leave our soiled garment behind us. CHRIST put aside the grave-clothes with which He had been bound, and rose with a glorified body ; so must we rise from the world and put upon us the whole armour of GOD.

Point 2. We are to seek for those things which are above, in order to show that we have risen with CHRIST. How are we to know what we are to seek ? We can find out by looking in our Bibles, for the treasures that are above are named there, and the way to find them is explained there ; we must take trouble to find them, we must light the Christian candle, which is the light the HOLY SPIRIT gives ; we must search diligently until we do find them ; we must never weary in searching, for the more we look for the treasures the richer will be those that we find.

RESOLUTION.

THAT I will not rest until I have searched into my Bible to find the things that are above, and when I find them I will try to keep them stored in my heart.

PRAYER.

HOLY FATHER, give me grace to seek Thee while Thou givest me time, and give

me, I pray Thee, courage to persevere in the search for the treasures of Thy Heavenly Kingdom, for JESUS' sake. Amen.

WEDNESDAY IN ASCENSION-TIDE.

MEDITATION CXLI.

"A little while, and ye shall not see Me; and again, a little while, and ye shall see Me, because I go to the Father."

PRELUDE.

CHRIST lay for three days in the grave, and for that little while He was hidden from sight; on the third day He rose, and for the short space of forty days He was seen on the earth before He ascended in the clouds, and was hidden from earthly sight, no more to be seen, except with the eye of faith, until He shall come again with glory to judge both the quick and the dead. He has not told us how long He will remain away before He comes again, because "it is not for us to know the time and the season, which the FATHER hath put into His own power."

Point 1. This life will last but a little while; we all know this, and we all know that we

must die, and that after death there will be an Eternity, a time without any ending ; and that this Eternity will either be a never-ending time of happiness, or a never-ending time of misery. It will only be a little while before JESUS will come to judge us for all we have done here. We have only a little time to prepare for His coming : not a day nor an hour must be wasted ; we cannot call time back again, it goes on and on ; it is like the river that runs down into the sea ; the fresh water flows down into the great salt sea, and is swallowed up in it, and is carried away ; we never see the same fresh water again, but more comes and takes its place, and flows past us into the sea, and is lost to sight.

Point 2. The time is short, but it is quite long enough for our needs : GOD is not a hard Master, He never tells us to do what we cannot perform ; He always gives us time to do our work for Him ; and although it will only be a little while before He comes to see how we have spent the time, it is quite long enough, for He has measured it, and knows how long it will last. GOD allows us no time to waste, no time to dream about what we intend to do at some future time. He gives us no time to wander about, listening first to one voice and then to another, in the hope of hearing something which will just suit our wishes and desires. GOD gives

us One certain Voice, and all our time must be devoted to listening to that Voice, fearing to miss any of its sounds. Time enough is given to us ; let us see that we use it carefully.

RESOLUTION.

TO try and apportion my time, so that a due share may be given to the service of GOD.

PRAYER.

O GOD, Thou hast given me time to fulfil all Thy commands, give me a resolute will to spend it in keeping Thy commandments and doing Thy Holy Will, for CHRIST'S sake. Amen.

THURSDAY, OCTAVE OF THE
ASCENSION.

MEDITATION CXLII.

"Thou hast gone up on high, Thou hast led captivity captive, and received gifts for men."

PRELUDE.

CHRIST receives gifts from His FATHER'S throne for men, the gifts of the HOLY

SPIRIT ; all good thoughts, all good works, all holy desires, and He bestows these gifts upon all who love Him.

Point 1. Rejoice that CHRIST has gone up on high ; sing praises and thanksgivings to GOD with the angels and archangels and all the company of Heaven, and say, "Holy, Holy, Holy, LORD GOD of Hosts, Heaven and Earth are full of Thy glory ; glory be to Thee, O LORD most high," for CHRIST has not left us comfortless, and He is gone up on high, that we may thither ascend. Do not let the joy of the Ascension pass from you ; the octave is kept by the Church, in order that we may in our public services keep up the rejoicing.

Point 2. When the angels sing the Holy, Holy, Holy, they veil their faces with their wings, and why ? because the glory of the LORD is so great, they are not worthy to look upon it ; we must be careful to show reverence in our rejoicings, and to bow down our bodies as well as humble our hearts when we offer praise and honour to GOD. GOD has given us the beautiful gift of praise, that our hearts may be cheered and revived by it ; we must from time to time refresh ourselves with praise. GOD does not wish us to be always sad, there is a time given us to be sad, and a time to rejoice ; let us try to realise that worship is not complete without

adoration and praise. GOD will not love us if we are unthankful children ; we shall not be able to sing with the angels in heaven if our voices are not accustomed to sing praises here.

RESOLUTION.

TO make praise and thanksgiving a part of my devotion each day.

PRAYER.

ALMIGHTY GOD, teach me how to sing Thy praise here, so that I may be able to join with the angels in singing the " Holy, Holy, Holy " hereafter, for my LORD'S sake. Amen.

FRIDAY IN ASCENSION-TIDE.

MEDITATION CXLIII.

" If ye love Me, keep My commandments."

PRELUDE.

WE are to show our love to CHRIST, now that He has left the world, by keeping the commandments He gave us whilst on earth ; this command of love He gave to His apostles when He left them ; it is the command that He gives to each of us ; it is a very plain, distinct

command, and we must obey it, for if the love of CHRIST is not in our hearts, we must perish ; love is warm, and nourishes us ; a heart that cannot love is dead, because GOD made our hearts capable of love, that we might live by the power of the love of CHRIST in them, and if we love not, our hearts cannot live.

Point 1. Our love for JESUS is to be shown by obeying Him ; why should we want to obey any other commands ? He has given us all that are necessary ; we have no one else to look to for help and strength and food and all that makes life happy. Why should there be any doubt about keeping His commands ? It is because there is an evil spirit lurking about, seeking to draw us away from CHRIST, following us about wherever we go, enticing us by the promise of more present joy, more ease, and less suffering and sorrow if we follow him ; he waves a gay banner before us and sounds a trumpet to call us into his army, and makes all appear gay and bright : this is why we sometimes find it difficult to show our love for CHRIST, by keeping His commands, who was a Man of sorrows, and acquainted with grief.

Point 2. The soldiers of CHRIST fight under the Banner of Love ; they obey His commands, they trust Him, they know that victory will come ; they are sure of that, but they also know

that they must suffer many wounds. Take courage, and fear not the pain and toil here, for you are fighting for a sure victory : keep with sincerity and truth all that you know to be your LORD'S commands, and He will bless you with a love that will last for ever.

RESOLUTION.

I WILL resolve, GOD helping me, to be more readily obedient, and more worthy of the love that CHRIST has given me.

PRAYER.

ORD, increase my faith in Thee, that loving Thee above all things, I may cheerfully obey what Thou commandest. Amen.

SATURDAY IN ASCENSION-TIDE.

MEDITATION CXLIV.

"These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren."

PRELUDE.

THE apostles were preparing themselves for the reception of the HOLY GHOST.

When they came to Jerusalem from the Mount Olivet where they had seen the LORD

ascend, they went into an inner room, where the brethren were assembled, and there they continued in prayer. The women were there, and the blessed Mary, the mother of JESUS.

Point 1. They thought it necessary to retire from the world, in order that they might prepare for the great gift they were expecting, and they prepared themselves by prayer. These holy Christians met together in unity ; they had one desire, one hope, one united prayer of preparation ; the gift was to be for all who desired it, each needed an especial preparation before receiving it, and it would be given to those only who had prepared for it. From the example of these holy men and women we know what we should do, when we desire the HOLY SPIRIT to rest upon us.

Point 2. The eve of Pentecost must be spent by us in as much retirement and prayer as possible, and in calmly waiting for the gift ; we must try to make the coming of the HOLY GHOST as much a reality to our hearts as it was to those who were assembled in the inner room at Jerusalem. We must meet our brethren in GOD's house, and we must retire to our rooms, and quietly pray there, and we shall be united with those who love Jesus and look for the fulfilment of His last promise while on earth ; for if we could look into the homes of

many Christians in our land and in foreign lands too, we should see many on their knees waiting like ourselves for the gift of Pentecost.

RESOLUTION.

I WILL try to give more time to prayer to-day, and spend some time of it, if possible, in retirement ; if I am unable to do this, I will offer up my desire to GOD, and ask Him to accept my will in the place of the act.

PRAYER.

HOLY FATHER, prepare my heart to receive the great gift, and bid Thy HOLY SPIRIT abide with me now and ever, for Thy dear SON'S sake, who livest and reignest with Thee for ever. Amen.

WHITSUN DAY.

MEDITATION CXLV.

"They were all filled with the Holy Ghost."

PRELUDE.

THIS day was the beginning of a new life ; the old sacrifice was done away, the new Priesthood after the order of Melchizedec is consecrated and is filled with the SPIRIT of GOD,

and from henceforth will be offered the continual sacrifice of Bread and Wine. The old types are done away, and GOD gives us a Priesthood endued with the HOLY GHOST, to perform on His behalf on earth the office that He performs as our great High Priest in Heaven.

Point 1. This coming of the HOLY GHOST gave to the apostles the miraculous power of being able to speak in all languages, thus enabling them to fulfil their LORD'S command of going into all nations to preach the gospel. The gift came in the form of tongues to represent their varied speech, in the form of fire to illumine them that they might give light to others ; the house where they were, was filled with it, showing that it came upon the whole Church. It came like a rushing mighty wind, showing the power. It fell upon all, and thus CHRIST formed the Church upon earth, which has stood firm, through all the years that have passed, and will stand firm, until He comes in His glory, to gather it together and make it glorious within and without, and meet for the inheritance of His kingdom.

Point 2. We must show our gratitude to GOD for thus forming us into the body of His Church, by trying to be worthy members of it. We must also show our gratitude to Him for having given us the blessed privileges which we have

through His appointed Priesthood, and we must respect those whom He has thus appointed to be His Ambassadors on earth. Think of the privileges which are thus brought to us ; through His Priests we receive the Blessed Sacrament of Baptism and the Lord's Supper, through them we receive the graces given to us in confirmation, and also this Priesthood is perpetuated by the laying on of hands upon those whom GOD calls to the ministry, and the gifts with which He endowed His first apostles thus become theirs.

RESOLUTION.

TO be careful that I never speak evil of those whom GOD has called to be His Priests, and to be very thankful for the gift of the HOLY GHOST which He especially gives to me and all His Church, on this Holy Festival.

PRAYER.

COME, HOLY GHOST, and fill my heart, and the hearts of all those who love JESUS CHRIST, that we may be made more like unto Him, and serve Him better all the days of our lives. Amen.

MONDAY IN WHITSUN WEEK.

MEDITATION CXLVI.

"The gifts of the Spirit are these: Wisdom, Understanding, Counsel, Ghostly strength, Knowledge, True godliness, Holy fear."

PRELUDE.

IN order to realise the full value of the coming of the HOLY SPIRIT, we must consider what are the benefits that He gives to each individual soul; His gifts are many; there are what are called the seven gifts of the HOLY GHOST, and there are the twelve fruits which are the result of those gifts.

Point 1. Wisdom, teaches us that we ought to love, fear, and serve GOD; understanding, helps us to know more perfectly the mysteries of GOD; counsel, helps us to make a right choice between good and evil; ghostly strength, helps us to be firm and resolute in doing what is right; knowledge, teaches us what the will of GOD is; true godliness, helps us to be faithful to GOD; holy fear, makes us dread offending our Heavenly FATHER.

Point 2. GOD has given me these gifts, and I shall have to give an account of the use I have

made of them ; I must therefore ponder over them, meditate upon them, and see whether they are influencing my heart, for if I am not becoming stronger in grace, I must be falling away.

RESOLUTION.

THAT I will try to cultivate the gifts of the SPIRIT, so that they may grow in my heart, and enable me to bring forth fruit.

PRAYER.

ALMIGHTY GOD, without Thy help I can do nothing ; give me grace to persevere in serving Thee, and courage to endure unto the end, for JESUS CHRIST'S sake. Amen.

TUESDAY IN WHITSUN WEEK.

MEDITATION CXLVII.

"The grace of God is poured forth in our hearts, through the Holy Ghost."

PRELUDE.

THE grace of GOD is the power for action that He gives us ; we ask for grace, by which we mean the power to fulfil GOD'S will in us ; this grace comes to us through the HOLY

GHOST. It was the grace of GOD which enabled the apostles to go about the world and teach and preach without fear of danger or of death.

Point 1. The true followers of CHRIST are brave ; they have the courage that will carry them through every difficulty ; they go from strength to strength, because GOD's grace is with them ; they are ready to face death rather than leave their Master's side ; they rejoice in bearing some of the pain of persecution that He bore, and in being ignored by worldlings, and in enduring sorrow and weariness, because by suffering they will be perfected. It is the grace of GOD that gives them this courage, and this grace is poured into their hearts by the HOLY SPIRIT.

Point 2. Consider whether you have this grace, and if not, hasten to ask for it ; try your heart, by the many proofs which are given you in GOD's Word, by which you may know if this grace abound in you ; do not rest until you feel yourself to be made brave by it so that you may be ready to bear all things for CHRIST.

RESOLUTION.

THAT I will try to value more the opportunities that GOD has given me for obtaining this grace.

PRAYER.

LORD JESUS, I humbly ask Thee to pour Thy HOLY SPIRIT into my heart and fill me with Thy grace. Amen.

WEDNESDAY IN WHITSUN WEEK.

MEDITATION CXLVIII.

"And they continued stedfastly in the apostles' doctrine, and in breaking of bread and in prayers."

PRELUDE.

THE early Christians had much to endure when they tried to follow the teaching of the gospel. They had much to learn, for all was new to them ; they had to learn like children from day to day some new truth ; they had to endure persecution, but they continued stedfast in the doctrine taught them and in daily breaking of bread ; their simple faith in the blessed Sacrament of the Body and Blood of CHRIST was blessed to them, and enabled them to bear all their trials and difficulties, and in many instances even the torture of a cruel death.

Point 1. The disciples were stedfast in doctrine, in breaking of bread and in prayer ; they were content with the plain, straightforward doctrine of the gospel preached by the apostles ;

they joined with the apostles in fellowship, having a fellow-Christian feeling with them ; they received from them the Bread of Life, and they prayed with them in faith and in charity. Do we follow their example ? are we stedfast as these Christians ? Surely we should be more so, for we have had so many examples of GOD'S goodness, so many things to strengthen our faith, through CHRIST'S dealing with His Church, so much more knowledge, and yet it seems sometimes as if our love were more cold than theirs, our faith less earnest.

Point 2. Let us try to imitate these early Christians, and like them become more zealous in our desire to know CHRIST, more stedfast in our faith, more simple in our belief in the doctrines of the Church, and then we shall not be tempted to listen to anything contrary to the voice of the Church, and it will be our loving pleasure to uphold her in all the trials or persecutions through which she must pass.

RESOLUTION.

NOT to be ashamed to own that I am an earnest member of CHRIST'S Church, but to be brave in upholding her at all times.

PRAYER.

ALMIGHTY GOD, Thou hast made me a member of Thy Church ; keep me safe

within its arms, and let nothing entice me away from its sheltering care, so that I may ever be a faithful servant of my LORD JESUS CHRIST. Amen.

THURSDAY IN WHITSUN WEEK.

MEDITATION CXLIX.

"He called His twelve disciples together, and gave them power and authority . . . to heal the sick."

PRELUDE.

SICKNESS is of two kinds, the sickness of the soul, and the sickness of the body ; the apostles had power to cure both, in the name of CHRIST. Sickness is the follower of sin, it originated in sin. The first sickness in the world was that of the soul, it is sickness unto death ; the soul that sinneth it shall die. The death of the soul is a death without hope of a resurrection ; the sickness of the body causes death, but it may have the hope of resurrection to life.

Point 1. When the soul is sick it needs remedies, and the apostles and their successors have the power to use them ; they are these, teaching the doctrines of CHRIST, preaching His Word, administering His sacraments, calling

to repentance and absolution. When the soul is sick it needs assistance, the prayers of the faithful, the intercession of the Church, the visitation of the priest, or unction, as it is sometimes called. St. James says, "If any is sick among you, let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the LORD, and the prayer of faith shall save the sick."

Point 2. The same power is now in CHRIST'S Church as it was then ; it is faith only which is wanting to make this power as effectual as it was in the time of the apostles. Our prayers are needed to uphold the priesthood. We lose many of the gifts they might give us, because we do not help them by our prayers ; they all have the gifts, but they all have not the faith to use them. Let us not be wanting in doing our part towards keeping up the power that CHRIST has given to His Church by our negligence in prayer, for we are one Body with CHRIST our Head, and if one member is sick the whole body suffers : let us try by our prayers to restore the unfaithful member.

RESOLUTION.

TO pray especially for the priests in my own parish, that GOD will increase their faith, and make them faithful in using the gifts which He has given them.

PRAYER.

I HUMBLY pray Thee, my FATHER, to give an increase of faith to Thy Church, so that nothing may be lost of the good gifts which Thou hast promised to those who believe on Thy Name. This I ask for CHRIST'S sake. Amen.

FRIDAY IN WHITSUN WEEK.

MEDITATION CL.

"Mortify your members which are upon the earth."

PRELUDE.

I F we desire to follow CHRIST, we must subdue our flesh, by mortifying our members, otherwise our fleshly desires will get the upper hand, and instead of CHRIST being first in our hearts, He will be last. If our selfish desires occupy the place in our hearts that CHRIST should fill, we are not mortifying our members as St. Paul tells us we should do.

Point 1. To mortify is to distress, to weaken, to subdue ; our members are the different parts of our body, our body is the dwelling-place of the soul, our souls are what concerns our life in CHRIST. The dwelling-place of the soul must

be kept in abeyance to the soul ; it must be mortified, so that it may be made worthy to be the shelter of the soul.

Point 2. The body and soul are united. Our bodies are the dwelling-place of the HOLY GHOST ; they must not be treated as the common things of the earth ; they are not only made by GOD, but they are fashioned in His own likeness—formed that His SPIRIT may dwell within them. How carefully they should be kept, how unsoled by anything that can mar their purity ; how carefully they should be kept in health as far as it is in our power to keep them so ; how chastened and subdued they should be, for fear that they should occupy too much of our thoughts !

RESOLUTION.

THAT I will not give way to luxury, or ease or comfort, but love to endure self-denial and hardness for my LORD'S sake.

PRAYER.

TEACH me, O LORD, to mortify my members that are on the earth, that my body being subdued to the SPIRIT, I may serve Thee with a pure heart, for JESUS CHRIST'S sake. Amen.

SATURDAY IN WHITSUN WEEK.

MEDITATION CLI.

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles, Jesus Christ Himself being the chief cornerstone."

PRELUDE.

WE belong to the city of GOD ; we are citizens of the holy city, where the saints of the household of GOD dwell. The city is built on the sure foundation of the apostles and prophets ; for its founder it has CHRIST Himself. What more can be desired ?

Point 1. We are fellow-citizens with the saints ; we have the same privileges, the same promises, the same blessings. We can be saints if we will, for saints are the holy ones, whose will is wholly conformed to GOD'S Will. We are *now* fellow-citizens with them, because CHRIST has died for each, one and all alike ; we have not all attained to the same position, but we all dwell in the same city.

Point 2. Let us seek for closer fellowship with the saints. There are the saints of old, those

who gave up their lives for CHRIST and suffered martyrdom for His sake ; there are saints on earth now, who are giving up all for their Master's glory, who are suffering from daily trials in their home life, which are perhaps almost as difficult to bear as martyrdom ; there are saints who are bearing pain and weariness of mind and body with meekness and patience, in order that they may live nearer to their LORD, Whose life on earth was one of suffering and trial. These are saints because they are striving to be holy ; it is with such as these that we should endeavour to be fellow-citizens.

RESOLUTION.

TO try to become more worthy of my citizenship with the saints by striving to follow the example of their self-denying lives.

PRAYER.

ALMIGHTY FATHER, I humbly thank Thee that Thou hast permitted me to be a citizen of that city of which my LORD is the chief corner-stone, and I pray Thee that Thou wouldest make me more worthy to dwell in it. For JESUS CHRIST'S sake. Amen.

